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LITERATURE.

The Story of the University of Edinburgh during its first Three Hundred Years. By Sir Alexander Grant. In 2 vols. (Longmans.)

IN anticipation of the tercentenary celebration of the university of Edinburgh, Sir Alexander Grant has compiled these two handsome volumes, which, with their large type and thick paper, are as much a contrast to the thin little octavo volume wherein Thomas Craufurd, "regent of philosophy and professor of mathematics," writing in 1646, sought to embody the main facts relating to the same subject, as are the present buildings of the University to the humble structure in which Robert Rollock and Duncan Narne commenced the instruction of their classes in 1582.

The real founder of the University of Edinburgh was James Lawson, the intimate friend of James Melville and Walter Balcanquhall, and himself sufficiently notable as the successor of John Knox in the Reformed Church in Edinburgh. It was in the year 1578 that Lawson in a manner extorted from the Town Council the measure which is generally considered to mark the origin of the university, and his success was largely aided by that strong current of reactionary feeling against the Scottish bishops which in the same year deprived them of their titles. The University of St. Andrews, founded in 1411 by Bishop Wardlaw—that of Glasgow, founded in 1450 by Bishop Turnbull—that of Aberdeen, founded in 1494 by Bishop Elphinstone, are all memorials of episcopal influence exerted for wise and salutary ends. The proposed foundation at Edinburgh, on the other hand, was conceived in a spirit of defiance of episcopalianism; and the three bishops who then represented the chancellors of the older universities did their best, to quote the expression of Craufurd, "to let the enterprise." It is evident, again, that King James VI., who had studied at St. Andrews, although he professed his intention of being "a god-father" to the new foundation, regarded it with but little sympathy. "He was not likely," says Sir Alexander, "to be zealous about the aggrandisement of a college the foundation of which had been so greatly due to the ministers of Edinburgh, and in the government of which they were associated" (p. 175). It will be noticed that Sir Alexander speaks of the society at this period as "a college;" and in this expression he designs to imply another distinctive feature in the earlier history of Edinburgh—viz., that it was not from the first a university, a *studium generale*, but simply a college—like Owens College, for example, before it expanded into the Victoria University—and that its real

existence as a corporate body of the former kind does not commence until the year 1708.

Such being the character of the new foundation, the question arises, How did it acquire the power of conferring degrees? Here Sir Alexander finds a precedent in the Academy of Geneva, which, originally nothing more than a school of theology composed of the students who gathered round the chair of Calvin, assumed, before the close of the sixteenth century, the power of creating doctors and bachelors, whose titles, although recognised by most of the Protestant universities, were denied by the King of France. Andrew Melville, the Melancthon of Scotland and the reformer of her universities, had himself filled a chair at Geneva from 1569 to 1574; and it is conjectured by Sir Alexander that it may have been owing to his suggestions that King James was recommended

"not to found a university, but to put the Town Council of Edinburgh in the same position as the Municipal Council of Geneva, and enable them, 'with the advice of the ministers,' to found a college just as the Municipal Council of Geneva, with the advice of 'the Venerable Company of Pastors,' had established their academy" (p. 127).

There is, however, another hypothesis put forward by our author which would serve to divest this assumption of a degree-bestowing power of the appearance it otherwise wears of something like a usurpation; and he devotes some fourteen pages to setting forth certain considerations which would lead us to conclude that the charter given by King James, April 14, 1582, was not the original charter, but one simply supplementary in character, and that there was an earlier document, afterwards lost, which invested Edinburgh with all the customary privileges and functions of a regularly constituted university. The adoption of such a hypothesis, to which sundry items of evidence would certainly seem to point, is, however, rendered difficult by the fact that the charter of 1582 makes no reference whatever to any earlier document. The arguments with which Sir Alexander endeavours to meet this difficulty will probably not appear to all readers to be of the same value.

It is more important to note that, although Edinburgh, like Dublin, started untrammelled by those mediæval theories of learning which still continued to cling round the older Protestant universities, it was fain to fall back, in practice, upon traditions which it at first refused to adopt. Disputation, especially theological disputation, absorbed its best energies; and Henderson, its master spirit, died in 1646, worn out by incessant and interminable controversies respecting doctrine, just as, half a century before, Whitaker had prematurely closed his career at Cambridge, a martyr to the same all-absorbing, baneful influence. It at one time embraced, as did Cambridge, the new logic of Ramus, which, however inadequate as a system, had at least the merit of undermining the slavish subjection to Aristotle; but in a few years this attitude of mental independence was abandoned, and the seventeenth century—"the period of deepest depression for literature and science in Scotland"—witnessed a complete relapse into all that was perfunctory and meagre in treatment and unprogressive in con-

ception. At the same time the influence of the ministers of the churches in Edinburgh was paramount in its university, and at times almost despotic. On a certain occasion one of their number gave expression to his contempt for metaphysical studies by publicly speaking of philosophy as "the dishelout of divinity;" and when a painstaking, conscientious regent, whose services as a teacher extended over a period of four-and-twenty years, ventured to call this language in question, his opposition cost him his office, and he was compelled to retire, with the inadequate compensation for his dismissal of a thousand pounds Scots.

In the second volume Sir Alexander traces the development of the four faculties from 1708 down to 1858. He gives us the somewhat unedifying narrative of the continual bickerings between the *Senatus Academicus* and the Town Council, which culminated in a "thirty years' war" between the two bodies; and he follows the history of the Universities Act and its operation down to the present time, concluding with "the enfranchisement" of the university. Of the advantages resulting from this last measure he speaks in terms which contrast somewhat forcibly with the language that has of late been heard in the two older universities south of the Tweed. "The University of Edinburgh," he says, "has found it a great advantage to have a representative in the House of Commons cognizant of its circumstances and watchful over its many important interests." We may feel well assured that Oxford and Cambridge will not hastily resign the privilege which they strove so long and earnestly to obtain.

Sir Alexander's labours have resulted in the bringing together of a large and valuable collection of facts which he has embodied in a narrative of considerable interest. The pressure under which his volumes have been produced is indicated, however, by the relegation of a great mass of material to a series of Appendices, much of which would, if interwoven with the main story, have added in no slight degree to its elucidation and significance. Haste is recognisable, again, in certain misconceptions that appear in the introductory pages, where he seeks to deal with the general antiquities of his subject and with mediæval times. He finds fault, for example, with those who, relying on the bull of Nicholas V. in 1450, have asserted that the University of Glasgow was created after the model of the University of Bologna; and he does so on the ground that, if it had been intended that the newly founded university should have been a copy of that of Bologna, "there would have been special encouragements, either in its charter or its institutions, for the study of law" (p. 20). He then proceeds to speak of Bologna as though it had never been much more than a school of law, although the other three faculties of theology, arts, and medicine were all successively developed in connexion with the university. Citing Cosmo Innes, he puts forward the notion that the real model for Glasgow was Louvain, "then and for all the following century the model university of Northern Europe." As Louvain was founded in 1426, it would have been somewhat surprising if in less than a quarter of a century it had become a model alike to earlier and subsequent foundations. But such a descrip-

tion is really applicable only to the University of Paris, "the Sinai of the Middle Ages," to which, however, Sir Alexander scarcely once refers in his outline. The question of course arises, How did it happen that Nicholas V. named Bologna, and not Paris, as the model for Glasgow? Most students of mediaeval French history will be able readily to solve the difficulty. The University of Paris was distinguished by its Gallican (as opposed to Ultramontane) sympathies, and it warmly supported the Pragmatic Sanction; and Nicholas V. and his predecessor had already evinced their dislike of these tendencies by supporting the project of founding a new university at Caen—a project which Paris denounced as a blow aimed at her own influence. In short, the speculative theology and philosophical spirit of Paris had become odious to Rome; and so, when, at the prayer of Bishop Turnbull, the University of Glasgow was founded, Nicholas decreed that Bologna and not Paris should be the model. Now the distinctive constitutional characteristics of Bologna as compared with Paris were, as every student of Savigny is aware, that while in Bologna the students elected the academical officers, whom even the professors were bound to obey, in Paris it was the regents or teachers who constituted the corporation (to the exclusion of the students) and exercised the electoral functions. And when Glasgow was founded on the model of the former university, her matriculated students were, as at Bologna, invested with the supreme electoral power.

Sir Alexander adverts with complacency to the fact that a Scotchman taught at Louvain. At a time when so many distinguished members of the two great English universities are about to cross the Tweed to receive honours at Edinburgh, it would have been a not inappropriate reminiscence if he had recalled to memory how Andrew Melville once sought, though ineffectually, to prevail upon two of the most distinguished Cambridge teachers of that day, Cartwright and Walter Travers, to become instructors of the classes at St. Andrews. The letter, written in the very year when the Town Council of Edinburgh made its first grant to the new "college," is still extant, and may serve to remind us of the advance which academic learning in Scotland has since made, as we see the best scholarship of both Oxford and Cambridge not only adorning her chairs, but receiving recognition at her hands.

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Occasional Papers and Addresses. By Lord O'Hagan. (Kegan Paul, Trench, & Co.)

THIS volume possesses sterling merit, yet we notice it less for its own sake than for that of its distinguished author. Lord O'Hagan belongs to a class of Irishmen who have attained great and peculiar eminence in their own country during the last half-century, and have left a mark on the annals of Ireland not to be soon effaced by time and its changes. These men adhered to a proscribed creed, and were all born in a state of society in which the Irish Catholic found himself at a disadvantage, in every respect, with the Protestant reared in the lap of Ascendancy. Yet these men rose to high power in the State, having conquered difficulties of every

kind; and, while they remained Irishmen in the best sense of the word, true to their ancient faith and their country's interests, they did not hesitate to ally themselves with the party of progress in the Commonwealth, nor did they conceive that Irish patriotism consists in ferocious abuse of England and in paralysing and thwarting the Imperial Government. Wyn, Shiel, Woulfe, O'Loughlen, Pigot, Ball, Monahan, Fitzgerald, rise to our minds as we survey this noble procession of worthies; and Lord O'Hagan—almost the last survivor of the illustrious concourse—is entitled to hold a high place among them. We shall not deny the undoubted traits of the men who of late have become conspicuous in the troubled arena of Irish politics; but will the Parnells, the Davitts, the Heals, the Sextons, ever achieve the pure and unsullied fame of this generation of great Irish Catholics? will they even approach them, in the sight of history, for the good they shall have done to their common country?

These addresses and essays are fugitive pieces, composed, for the most part, amid the toils and anxieties of professional life; and they surely afford a true measure of Lord O'Hagan's intellectual height. Like the works, too, of many able men who have become eminent in a public cause, they deal with the province of speculation, when they enter it, on the practical side; and occasionally, therefore, they are somewhat wanting in comprehensiveness, depth, and completeness. Lord O'Hagan, for instance, is not a Savigny when he surveys the domain of Roman Law; and, in treating of the ancient laws of Ireland—a heritage, so to speak, of his family, once the judges of the O'Neill princes—he shows few traces of the profound knowledge and of the extraordinary constructive skill of Sir Henry Maine in his well-known lectures on those most interesting archaic usages. As a biographer, too, he does not possess, in a high degree, the artistic faculty; his sketches, for example, of O'Connell and Moore (men known to him during many years), though of real merit, in some respects scarcely present to us the living images of the great Irish Tribune and of the versatile poet who wrote the "Melodies" and the "Fudge Family." It must be admitted, besides, that, in dealing, as he repeatedly does, with the Irish Question, Lord O'Hagan has shown that in some particulars he has not thoroughly grasped his great subject; he has not fathomed Ireland in the inmost depths of her national passions, wants, and tendencies; and his views are, we believe, too sanguine, and are coloured with the unconscious optimism of one who, in spite of many obstacles, has risen to a high place in the State. Notwithstanding drawbacks like these, if we consider these papers in their true aspect—as the holiday work, to use the phrase, of a very able and accomplished man, who has generally aimed at treating practically, and in an easy and popular way, a variety of important subjects—they rank high in this class of performances. The address, for instance, on International Law deserves the attention of thoughtful men as indicating, with much clearness and force, the agencies which in modern times are tending to bring the civilised world into accord in this great province of thought; and it contains valuable and frequent remarks on the expediency

of the co-operation of States and Governments in furthering this desirable harmony. To the lawyer and the student of law who hopes to rise above mere routine, we commend the study of the five lectures on Jurisprudence in its wider aspects; it shows very well how the scientific knowledge of the best and most rational system of law is even now of the highest value in various departments of legal practice, and is rapidly growing in use and importance. The sketches, too, of the points of difference between some of the laws of England and Ireland are very able and well finished, if of hardly more than professional interest; and the same may be said of one or two papers on economic and statistical subjects. Lord O'Hagan, moreover, deserves great praise for his method of handling Irish history—the theme, incidentally, of some of these pieces. His views are always liberal and just, if not specially profound and searching; and they are animated by the best spirit. His portraits, for instance, of Moore and O'Connell, as we have said, might have been more life-like; but no one, perhaps, has shown so clearly how valuable was the worth of both, not only in raising Catholic Ireland, but in breaking down the barriers of caste which were the blight and curse of the dominant Protestants. All this is admirably thought out and written; and even in the domain of pure criticism the many-sided author has been successful. For example, we know of no better sketch of the characteristics of English poetry in the seventeenth and eighteenth centuries, and of the external causes to which they were due, than is to be found in the striking essay on the genius of Coleridge.

The best feature, however, of this book is that it expresses clearly, although unconsciously, what is most distinctive in the author's character. Those who know Lord O'Hagan will bear witness how noble and kindly his nature is, how gracious and genial are his courtesies, how his disposition is lofty yet urbane; and we trace these qualities throughout this volume. The fine and lovable spirit of the man is especially seen in what he has written on Ireland in the past and the present, and this is honourable to him in the highest degree. An Irish Catholic, who, in early birth, was subject to legal and social wrongs, and was not free to fight the battle of life on equal terms with his Protestant fellows, might well indulge in bitter invectives against the system that kept him down, and, having achieved distinction, might view with dislike those of the once favoured creed who had been distanced by him. Yet Lord O'Hagan only refers to the Catholic disabilities as evil things, pernicious alike to all Irishmen, and to be forgotten as bad memories; and in his large sympathy for all ranks of his countrymen—which is very uncommon in an Irish writer—he has no regard for religious distinctions. A manifest purpose pervades his book whenever he touches Irish questions—that of smoothing away the differences of the past, of reconciling sectarian feuds, of bringing together and uniting Irishmen; and this rare excellence more than makes up for deficiencies already noticed, and gives his book the stamp of sincere patriotism. A high-souled and philanthropic nature is also seen in his admirable

sketch of the gradual amelioration of our criminal law; and in his remarks on the mercy and wisdom of endeavouring to reclaim the criminal classes we perceive the pure and humane charity which rejoices over the repenting sinner. The genuine kindly sympathy, too, with which Lord O'Hagan regards those who have come in contact with him in the walks of life is illustrated in many of these pages; and we would especially dwell on the sincere sympathy he often displays towards young aspirants. In a word, if Montaigne's was a book of "good faith," this is a thoroughly "well-conditioned" volume; and for this reason, if for no other, we commend it cordially to our readers.

WILLIAM O'CONNOR MORRIS.

Alaric Watts. By A. A. Watts. In 2 vols. (Bentley.)

SURELY this work is somewhat out of proportion. It consists of two stout volumes, and tells in hardly less than seven hundred pages the story of a life that had no very remarkable passages in it. Alaric Watts has a twofold claim to remembrance—first, as a man of letters whose actual performances were by no means inconsiderable; and next, as an associate of men of letters whose achievements were much greater than his own. He wrote a biographical sketch of Turner, which his son has properly described as manly, vigorous, and unaffected. He wrote poems which Coleridge welcomed as full of glow and spirit. He cannot claim the praise (whatever the measure of it may be) of introducing the kind of book known formerly as the "Annual," but he certainly deserves the credit of carrying that form of periodical to its most luxurious perfection. For more than forty years he sustained the character of a reputable, if not a successful, journalist. As editor of a prosperous Annual, he was brought into active relations with many men and women eminent in literature and the arts, and his intercourse with some of them appears to have been friendly without being intimate. That they had a warm admiration of his talents and a genuine regard for his character is shown by their letters. It must, however, be said that as a liberal dispenser of favours and rewards he was not in the best position for benefiting by their franker sentiments. That he did not leave a considerable reputation behind him at his death was partly due to the circumstance that he had outlived most of the men of any distinction with whom he had worked in his best years. This fact is not of itself enough to account for the comparative neglect into which his name had fallen. There is the further fact that Alaric Watts had neither done enough to give him a separate niche on his own merits, nor had he associated himself with any movement in which other men were doing more than he had done. Perhaps the man who is surest of reputation in the generation immediately succeeding his own is not he who has done excellent and even conspicuous work himself, but he who has set other people about the doing of such work. Alaric Watts's task was done at his death, and his surviving influence was inconsiderable. His biographer endeavours to show that he was a leader of taste and sentiment in poetry and

painting, and that, as such, he anticipated by half a century what is now known by the slang title of the aesthetic school. It is not easy to agree with this. Alaric Watts elevated the public sentiment on minor points of taste, and the public taste on minor points of sentiment. It is conceivable that the beautiful books he produced yearly had a sensible effect in bringing about that worshipful attitude of mind towards beautiful objects which has had the ridiculous result of elevating taste into a religion. This is not much to be proud of, but, so far as the claim goes, it can be allowed. True sentiment, however, of which the primary elements are strength and purity, has never at any time played an important part in this form of religiosity.

We trust it is not uncharitable to say that in the dearth of material the biographer has occasionally fallen into the error of amplifying to a tiresome degree some trivial and some unpleasant incidents. This is especially noticeable in the long account given of the slander of Alaric Watts by *Fraser's*. The libel was certainly of a scurrilous kind; and the quarrel was so far unlike most other quarrels of authors that there was scarcely an angle of truth in the accusations, which appeared to have their origin in malice alone. We do not say that Watts would have done wisely if he had ignored the attack, for there seems sometimes to be an element of injustice in the passive resistance of wanton and brutal assault. But he certainly attached much more than sufficient importance to it. Maginn, who is said to have received substantial benefits at Watts's hands, told the public that there was not a person to whom Watts had been under obligations, "from the man who fed him from charity to the man who had from equal charity supported his literary repute," whom he had not libelled. This was a gross and palpable falsehood; and the credit of a reputable person thus vilified by a totally unscrupulous one would surely have been sustained by the Court of King's Bench, in which Watts gave his accusers an opportunity of substantiating their accusations. He went the further length, however, of writing to nearly every man of eminence with whom he had been brought into relations, asking pointedly if he had at any time within their cognizance been guilty of the duplicity indicated. The replies are explicit enough in their denial of the libel; but they are by no means agreeable reading, bearing for the most part the appearance of formal testimonies to character, designed for the use of Lord Denman's court, and being deficient in nearly all the spontaneity of genuine sympathy which at such a moment might be expected to characterise the letters of friends. That Alaric Watts felt it necessary to ask for these letters is at least comprehensible under the conditions in which he found himself, but that his biographer should feel it necessary to publish them fifty years after the event seems only explicable on the ground that he had some natural desire to make known to the world the high esteem in which his father was held by men like Wordsworth, Wilkie, Southey, Landseer, and Theodore Hook, the very men who were alleged to have least cause to value him at his worth. True, the libel was about to be reproduced when Mr.

Watts compiled this biography. But a false statement ceases to be dangerous when it becomes notoriously a lie. No one now believes that Alaric Watts was dishonest and disloyal; and to rise once more in arms against this dead slander is as needless and, therefore, as ludicrous as to defend Coleridge against the charge of drunkenness, or Leigh Hunt against that of incest.

As might have been expected, the best part of this book is that which affords us fragmentary reminiscences of the men and women among whom Alaric Watts spent his life; and the best part of these fragmentary reminiscences are quoted from some autobiographical notes which the son prints in a somewhat discursive fashion. The glimpses of poor Sidney Walker, and of Colton at his rag-and-bone-shop residence, are thoroughly enjoyable. Some stories of Constable and of Mrs. Inchbald are also delightful in their way. The side views of Wordsworth are not always pleasant, and those of Coleridge add little to preconceived notions of the man. It is, however, interesting to learn that Wordsworth found "Christabel" an indelicate poem, and that down to 1828 Coleridge earned hardly more than £50 by his writings, his salary on the *Morning Post* and *Courier* excepted.

That this book will contribute to perpetuate Alaric Watts's name seems probable; that it will establish for him the place of a leader of taste and sentiment is more than doubtful; that it will add anything to the current idea of his worth as a poet is scarcely to be expected. As a whole it is a readable work, simply and pleasantly written, and well packed with *ana*. If the biographer sometimes conveys the idea that in certain of his generalisations and abstract disquisitions he is a little beyond his depth, he has the discretion to keep these digressions within modest limits.

T. HALL CAINE.

South Africa: a Sketch-Book of Men, Manners, and Facts. By James Stanley Little. In 2 vols. (Sonnenschein.)

HERE are two more volumes on a well-worn topic. Mr. Little finds Englishmen singularly uninformed on the subject of South Africa, and wishes to enlighten them. The same apology has been made by many previous writers on the same subject, and, we fear, will yet be made by many more. In the meantime, one may ask, Is it in the least true that South Africa is such a *terra incognita* as those who want an excuse for appearing in print represent it? We cannot think so. On the contrary, it is probable that, owing to the frequent wars and constant coming and going of troops and officers, our colonies in South Africa are at least as well known as any others. However, whether the English public be ignorant or not, Mr. Little has written an amusing and very comprehensive book. There is no point on which he has not touched, and generally touched with effect, though we could wish he were a little less diffuse, and would pay more attention to the line from Chaucer which he has placed as a motto on his title-page, "Not oo word spak he more than was neede." Had he rigorously done so, his two volumes might have been compressed into one, and we might have been spared an account of the journey from Paddington to

Dartmouth—a journey which was absolutely uneventful.

Mr. Little does not flatter the colonists, least of all the Natalians, to whom he administers some home-thrusts which are likely to penetrate rather deeply. The prevailing vice of intemperance is not confined to any particular class, and is the great stumbling-block in the working-man's way. The restrictions on drink are fewer, and the temptations greater, than in England; no wonder, then, that, with higher wages, drinking in these colonies is carried on to a far greater excess than at home. Many men employed on the railways save considerable sums of money, and come into Cape Town to spend their earnings on a week's dissipation;

"the same thing may be said of the successful diamond-diggers, many of whom come to Cape Town with the fruits of their labours, intending to proceed to England, but with the assistance of a coterie of boon companions they soon empty their hoard into the pockets of the hotel and canteen keepers. One of the worst phases of this evil, moreover, is that drinking commences so early in the morning. Not a few ardent votaries of the cup begin spirit-imbibing before they are fairly out of bed, and a very much larger number take to it immediately after breakfast. A man can scarcely meet an acquaintance, as he sallies forth in the forenoon, without receiving an invitation to 'come and have a drink.'"

The financial condition of Natal is a serious one; almost every sugar estate in the colony is mortgaged, and a vast majority of business and private houses also.

"The land which might, and does, flow with milk and honey is yet powerless to support the very sparse European population on it. . . . A truly remarkable state of things obtains in this country. Despite its countless dairy farms, it is as yet under the necessity of importing the greater portion of the milk in ordinary use from Norway and Switzerland, in the form of the familiar tins of condensed abomination. The colonists rely upon Europe in a large measure for their cheese supply also."

Butter and eggs are dearer in Natal—a country specially adapted for their production—than in London. This shows a singular want of enterprise. The whites, according to our author, take advantage of every loop-hole to escape labour. The Kaffirs have little inducement to work; hence the necessity for the importation of coolies. Mr. Little is sufficiently alive to the danger to Natal from the enormous preponderance of blacks, and writes very sensibly on this subject. It must always be borne in mind that the Natal blacks are not natives, but refugees from Zululand; that we have not dispossessed them of their country, but they have come into ours to escape the military service and oppressions of their own chiefs. Mr. Little is a strong advocate for confederation, and is unsparing in his denunciations of English policy—if it can in any sense be called a policy—in South Africa. The political outlook, he thinks, could scarcely be darker. We fear it requires a very sanguine disposition to differ from him. It is a pity that he is not more careful in revising what he has written; if he was, we should not be told that the battle of Worcester was fought in the month of May; and where can he have discovered that loaf-sugar costs 2s. 6d. a-pound in Natal?

WILLIAM WICKHAM.

The Revision Revised. By John Williams Burgon. (John Murray.)

WHEN (now a good many years ago) it became certain that there was really to be a Revised Version of the New Testament, and when a company of learned men was actually appointed to execute the task, there was a very widespread feeling that, unless the text was dealt with as well as the translation, the work would be only half done. There was little doubt that the Revisers would omit from the text, though it was feared that they might retain in the margin, such a notorious corruption as 1 John v. 7; but how would they deal with the last twelve verses of the Gospel of Mark? Would they bracket or omit or transfer to a note the passage *De adultera* in John? Would they have the courage to give the true reading—assuming that to be "who" instead of "God"—in 1 Tim. iii. 16? When, on May 17, 1881, the new version made its appearance, it was found that the Revisers had been bold beyond all expectation. It was felt that they had given us a text which, though not, of course, above criticism or question, might be relied on for its fearless honesty, and in which the most advanced critical scholarship of the day was fairly represented; and it is probable that many were willing to condone the numerous faults, as they might deem them, of the translation, for the sake of the greatly improved text. The work was, on the whole, very favourably received by the Press, and by scholars of various shades of opinion, if not as a perfectly satisfactory version, yet as one well deserving to be placed by the side of the Authorised translation, and used as a help towards a better understanding of the New Testament. The new version, however, had not been long before the public (not more than three months) when there appeared in the *Quarterly Review* a tremendous attack upon it from the pen, as quickly became known, of Dean Burgon. This first attack, which was directed entirely against "the new Greek text," was followed by another, in the January number of the *Quarterly*, in which the translation was mercilessly handled; and this, again, by a third article, in which the Dean made it his business to expose—I use his own words—"the absolute absurdity of Westcott and Hort's new textual theory." It is these three articles which are now reprinted under the title of *The Revision Revised*; and to them is added a reply to Bishop Ellicott's pamphlet in defence of the Revisers and their text. Vigorous, learned, full of audacities and self-assertiveness, these pages will prove, to those who take an interest in their subject, delightful and often entertaining reading; and assuredly they must not be neglected by anyone who wishes to arrive at an independent judgment on the matters under dispute.

There is, at any rate, one person to whom this work seems to give supreme satisfaction, and that is the author of it; for has he not "demonstrated the worthlessness" of the new Greek text, and shown the new translation to be a mass of error and bad taste from beginning to end? Again and again we are assured by Dean Burgon that he has "demonstrated" the last twelve verses of Mark to be genuine. Now, if there is anything capable of being demonstrated in New Testa-

ment criticism, the majority of critics would say that it is precisely the opposite of this, and that of the spuriousness of those verses there can be no reasonable doubt. Again and again Dean Burgon affirms that the Vatican is the most depraved of all MSS. Of course, it is *either* the most depraved, *or* it is the purest; but which it is is not to be settled by clamour and invective, but by sober reasoning; yet it is not till towards the close of his book that the author seems to waken to the propriety of presenting the case in this alternative form. Then, at last, he does say, and says quite truly, "Codd. B and Σ are either among the purest of manuscripts, or else they are among the very foulest." Again and again Dean Burgon impresses upon us that he takes the *Textus Receptus* merely as a standard of reference, not of excellence, which, of course, is perfectly intelligible and quite what might be expected from a man of his consummate scholarship; but the suspicion that he was inclined to suffer no appeal from it was not unnatural, and there is everywhere apparent a bias in its favour, or, at any rate, against that shorter and less elaborate text which it is supposed to have superseded. After all, however, the great question is, What is the true position of B and Σ , and especially of B? Is B (the Vatican MS.), as it is the oldest, also the purest and best of our authorities, as Drs. Westcott and Hort believe they have demonstrated, or is it, as the reactionaries maintain, the most corrupt and untrustworthy? Dean Burgon speaks repeatedly of the omissions of B, thus at once prejudicing the case. But are they omissions, or is it that in later copies additions have been made for which there was no warrant in the original? We will bring the matter to the test; and, writing as one of the unlearned or half-learned—for in respect of documentary or patristic learning I have, of course, no pretension to compare with either Dean Burgon on the one side or Drs. Westcott and Hort on the other—I will take an example which will be easily understood of all men. It is well known that the two great uncials, the Sinaitic and Vatican, both present the Lord's Prayer in an abbreviated form in Luke's Gospel. Both omit one whole clause, "but deliver us from evil." The Vatican further omits "Thy will be done, as in heaven so in earth." Both begin "Father, hallowed be Thy name," leaving out "Our" and "which art in heaven." Now, which is easier to suppose, that a scribe having the Lord's Prayer in full before him should omit such important words and clauses, as must be the case if this is an example of the depravity of the Vatican, or that later scribes added to the text such words as were required to bring Luke into harmony with Matthew? It is entirely a question of probability, and Dean Burgon flouts at transcriptional probability; but this is such a plain case that I fancy the general verdict must be that the Vatican has here preserved the true text. But has Dean Burgon no way of accounting for these omissions? Yes; he would apparently have it believed that the Vatican Luke is little more than Marcion's mutilated recension of that gospel—a suggestion which seems to be altogether preposterous. It would have been more plausible to say that the scribe, being in haste, did not think it necessary to write in

full so well known a passage; but then surely he would have written "Our Father, &c.," and not omitted a clause here and a clause there. On p. 50 of his work, moreover, I find Dean Burgon making an admission, or perhaps he would call it simply a statement, which I must venture to think is fatal to his whole case. Referring to the ancient scribes and critics, he says, "That it was held allowable to assimilate one gospel to another is quite certain." Precisely so. That is exactly what is maintained by Drs. Westcott and Hort and the critics of the school in which they have taken a foremost place. And yet, with this knowledge in his mind, Dean Burgon can treat with contempt the remarkable reading in which both B and S agree in Matt. xix. 18—"Why askest thou me concerning the good?" Now, while it is impossible to imagine what motive there could be for such a corruption as this, if, on the other hand, it be assumed to be the true reading, there could be no better example of assimilation than that furnished by the later text.

But it is perhaps rather superfluous, if not indeed a little presumptuous, for me to attempt to enter into controversy with Dean Burgon, especially in such a short article as this must be. Drs. Westcott and Hort will doubtless feel that a strong attack has been made upon their position—stronger, it may be, in words than in argument—but they will be well able themselves to defend it. In the foregoing remarks I trust I have done no injustice to the *Quarterly Review*. It is impossible not to admire his learning, his industry, his courage, and even his zeal, although it may sometimes be a little wanting in charity. In much of his criticism of the Revised Version, I must confess myself very much at one with him. But if he supposes that he can turn back the course of critical enquiry, and re-establish the hitherto received text—or something much more like it than that of Drs. Westcott and Hort—in face of the conclusions of the most advanced scholarship, he will undoubtedly find that he has undertaken a hopeless task.

At the same time, it would be a pity, and probably a great mistake, if it were assumed that the Cambridge Professors had finally settled the text of the New Testament for all coming time. It is much more likely that their text will require to be re-corrected in many places, and a return made to readings hitherto generally accepted. Much, however, will no doubt depend on the final settlement of the question of the relation of B to S. The evidence of their independence is perhaps hardly so decisive as might be desired, but Dean Burgon may be assured that he will produce little effect by simply reiterating, with whatever increased emphasis, that they are the most corrupt MSS. in existence, and alleging in proof of it their agreement in the very readings which are the principal matters in dispute. "When I am taking a ride with Rouser" (quietly remarked Professor Saville to Bodley Cox), "I observe that if I ever demur to any of his views, Rouser's practice always is, to repeat the same thing over again in the same words—only in a louder tone of voice." The excellent Dean must not be astonished if this anecdote, told by him as applicable to Profs. Westcott and Hort, seems,

to some at least of his readers, to apply most admirably to himself. In his reply to Bishop Ellicott, Dean Burgon labours hard to defend that notorious, and now generally acknowledged, corruption of Scripture—Θεός ἐφ' ἡμεῖς—in 1 Tim. iii. 16; but his learned and plausible arguments will convince none but those who are determined to read Θεός at any rate. If some shadow of doubt still hangs over the reading of the Alexandrian MS., it is not possible that it can now ever be dispelled; and Dean Burgon, by producing instances of O actually standing for Θ in the uncials, has certainly weakened the force of the transcriptional probability in favour of OΣ, but that is perhaps as much as can be conceded. For my own part, so difficult is it to make either grammar of ὁς or sense of ὁ, that I confess I should, on those grounds, greatly prefer Θεός, though that, too, is not without difficulty; but the external evidence—meaning by that the evidence of the most ancient authorities—is decidedly against it. Had the original reading been Θεός, it is simply impossible to account for the all but unanimity of the Versions in reading either ὁ or ὁς; as to the Fathers, and especially Cyril of Alexandria, notwithstanding that Dean Burgon claims him as a witness on his own side, the arguments of Sir Isaac Newton, in his well-known Historical Account, seem pretty conclusive.

I will make only one other remark. There is a large and increasing number of persons, of whom I must count myself one, who have come to think it a matter of no importance (except, of course, in the sense in which every question of nice criticism is important) whether the true reading of 1 Tim. iii. 16 be Θεός or ὁς, but who think it immensely important that such questions should be rated at no more than their true value. Dean Burgon rates them far too high. He writes throughout in the spirit of a partisan, and therefore he can hardly be accepted as a very safe guide.

ROBERT B. DRUMMOND.

Chess Studies, and End Games, Systematically Arranged. By B. Horwitz. (Wade.)

As stated by Mr. Wayte in his Preface, the study of end games has received but little attention since the publication of Staunton's hand-book in the recent treatises on the game; and, until the subject was taken up systematically by Mr. Horwitz, the knowledge of this department of chess had, in fact, made but slight progress since the days of Philidor. The studies of the great French master, now more than a century old, are still unsurpassed in this branch of chess; and it is impossible to exceed the beauty of the analysis by which he proved that in some positions the rook and bishop can win against the rook. More labour than the question perhaps merits has been devoted fruitlessly to attempts to solve the problem whether the position which Philidor has proved to be a won game can be forced; and practically in play such end games are abandoned as drawn, as are the cognate positions of single rook against single knight or bishop. As a general rule, it will be found that the ordinary amateur, however much he may have studied book-openings, is not so well acquainted with the theory of end games; and there are many fairly strong players who

are unable to win the game within the necessary number of fifty moves allowed by the rules, when they are left with the knight and bishop against the solitary king, when, with absolutely correct play, the mate can be effected from any position within twenty. The end games with pawns alone on each side are also a terrible stumbling-block to the knight player. After having judiciously worn out his antagonist by a system of exchanges, and correctly given up his knight for his opponent's last pawn, he will constantly throw away the fruit of his victory by losing the opposition at the last moment, and so turn a won game into a draw.

The game of chess can be divided into three parts—the opening, in which the player is entirely dependent upon book-knowledge, and where, if he accepts attacking openings without knowing the details of the proper defence as laid down by the leading authorities, he is pretty certain to find himself, against an experienced antagonist, with a game absolutely lost by its nature; the middle game, in which, if the inexperienced player has got through his opening without ruinous loss of position, he may fairly hope by his unaided powers to hold his own against the most learned antagonist, for here, and here alone, mere book-knowledge is of no avail; and, finally, the end game, in which, as I have said above, the inexperienced amateur is generally doomed to his most bitter disappointments, and where again acquired knowledge is as necessary as in the openings of the game.

Mr. Horwitz has long been known as the most able exponent of this branch of chess. It is now more than thirty years since he published, in conjunction with the problem composer, Kling, his *Chess Studies*—the most beautiful collection of end games that has ever appeared; and during that period he has devoted himself to a continued research on the same ground, the result of which is now brought before the public in the book under notice, which contains about four hundred studies on every combination of pieces that can constitute an end game. These have been divided by Mr. Horwitz into what he is pleased to call elementary and advanced chess-endings; but the classification is purely arbitrary, and, so far as I have been able to judge from a cursory examination, the so-called elementary endings are quite as difficult and quite as beautiful as the advanced ones. The latter will be old friends to the readers of the *Chess Monthly*, in which they have regularly appeared since the publication of its first number, and in this way have enjoyed the advantage of careful examination by Dr. Zukertort—alone sufficient to ensure their accuracy both in chess analysis and, what is of almost equal importance to the student, in freedom from errors of the press, which so often mar the usefulness of chess publications.

In addition to the two hundred positions which have stood the test of publicity, the student will find in the book as many more, all of interest, many of them of extraordinary complexity, all original, and of a character, like the others, specially suited to improve the student's powers in practical play. It is this quality which in reality distinguishes the end game from the problem, which, how-

ever beautiful and ingenious such compositions may be, have no resemblance to the realities of chess, and in no way strengthen the student for the practise of the game. Some of the positions even in this book are in fact problems, and not end games at all. The last position in the book, No. 201 of the advanced end games, is an easy problem—to mate in seven moves—and differs only from the fashionable problem of the day in being natural in its character, and not difficult of solution. The position at p. 234 is of the same calibre, and such positions are rather chess curiosities than end games; they are examples of the power of position, through which the weaker force can sometimes obtain an accidental victory. The real end game consists of a position where the method can be analytically demonstrated by which the slightly superior force can win. Positions 3, 5, and 6 of the queen against rook and pawn are perfect examples of studies of this description; and the practical player who will thoroughly master these, those in both the classes of kings and pawns, and queen against pawns, will find an addition to his strength not obtainable from ordinary practice, or any other form of book study.

The book is got up by Mr. Wade with his usual excellence, and at a moderate price places at the disposal of the student a real treasury of learning in this most important, and hitherto most neglected, branch of chess. Certainly no chess club should be without it; and I can confidently recommend its purchase to every amateur who wishes to become a scientific player, and to be able to maintain to the end of a contest the advantage secured sometimes by hours of hard play, and often thrown away from sheer ignorance of detail.

Having performed the pleasing task of bearing my testimony to the great merit of Mr. Horwitz' labours, I regret to be obliged to point out that the portion of the work that has not already appeared in the *Chess Monthly* is unfortunately marred by too many errors of the press. In a necessarily cursory examination, I have noticed errors of type in two of the positions, and the solutions are often incorrectly printed. The experienced player will at once detect them, but they are often the source of much trouble and annoyance to young players; and it is a great pity they have been allowed to disfigure an otherwise admirable book. JAMES INNES MINCHIN.

CURRENT LITERATURE.

Alcestis of Euripides, by H. B. L. (Bentley), is one of those *tour de force* which, however interesting as experiments, can never expect to win more than a partial recognition, even in Germany, where they have been executed most elaborately. In this translation into English of the *Alcestis*, the Greek metres have been reproduced line for line—not only the iambs, but the anapaestic and other lyrical rhythms; and, as is inevitable, the language assumes too often very strange contortions, and words or forms are admitted which are well adapted for the purposes of scansion, but have no proper place in a version which aims at a solemn or dignified effect. Take the lines ascribed by "H. B. L." to the "First Precentor"—

"Needs must he than worthy unhappy Men all
Grieve more who's been
Paragon held—e'en from a youngster,"

which correspond to vers. 108-10, *χρὴ τῶν ἀγαθῶν διακναίμεν*. Would anyone be able to guess that the metre was anapaestic? To the writer of this notice the first lines seemed to represent two trochees followed by two dactyls and a long syllable, whereas the intended scansion is "Needs must | hé than wór | thý ūnhāp | pý mēn all,"

a rhythm which it is almost an impossibility to read into the English words. Take again the pathetic words given to the child Eumelos, 393 and 99—

ὦ μοι τύχας· μαῖα δὲ κάτω
βίβακεν· οὐκέτ' ἔστιν, ὦ
πατέρ, ὅφ' ἔλιπε.
προλιπούσα δ' ἐμὸν
βίον ὀρφάνισεν τλάμων.

"Oh, cru[el] is my lot! Mammy now below's
Descended and no longer is,
Father, aneath the Sun.
She abandonin' all
My life, orphan am I! Poor dear!"

Surely the dochmiac *ὦ μοι τύχας* might have been better conveyed than by "Oh! cruel is my lot"—e.g., "Alas! this my lot," or, "Alas! cru[el] hap." And, granting that from a child "Mammy" is natural, and closely reproduces *μαῖα*, might it not have been introduced more skilfully—e.g., "Mammy dear below's"? Nor can the elision of *g* in *abandonin'*, an artifice much repeated, be safely recommended to future aspirants in this painful and little remunerative field of poetry. Thus much by way of objection. Other passages are far more felicitous, and sometimes even pleasing. This is "H. B. L.'s" version of *ἐγὼ καὶ διὰ μοῖρας* :—

"I've well search'd thro' the Mousai,
Heights sublime have I soar'd to, and
Por'd o'er Logic on ample scrolls.
Stronger aught than Anagke
Ne'er I found; nor an antidote
On those tables o' Threke
All inscrib'd by the songster
Orpheus; oh, nor in herbs which A-
sklepios issue gain'd fro'
Phoibos, who pluck'd 'em al' which
Solace a mortal ailing."

Of the iambic portions a favourable specimen is the following :—

"From boughs of flow'ring myrtles stripping
bloom and leaves
To shrines and altars all in King Admetos' house
She went, festooning, crowning, off'ring ardent
pray'rs
Without a tear, a sigh, or moan, nor did disease
So close impending change her fair complexion's
bloom.
Then tow'rd's her sleeping chamber bending eager
steps,
She there shed bitter tears, and thus in anguish
spoke.

And all Domestics wept within the house who
were,
Their Mistress dear bewailing; she her fair right
hand
Stretch'd out to each; and none there were,
however low,
To whom she did not speak nor gain an answer
from."

Twelve Sonnets and an Epilogue. By T. Westwood. (Satchell.) The anglers of the sixteenth and seventeenth centuries had a kindly custom of celebrating each other's prowess and good qualities in complimentary dedications. The poet-angler of the nineteenth century who more than any other writer has caught the spirit of Walton, after the fashion in which Jo Davies prefixed a sonnet to J. D.'s *Secrets of Angling*, here dedicates thirteen sonnets to the memory of I. Walton as a garland to be laid upon his grave on the bi-centenary of his death, December 15, 1883. Many an admirer of Walton will gladly possess himself of these characteristic verses. Their perusal evokes the same sense of tranquil contentment which is gained from Walton's book, and no higher

compliment can be paid them in the eyes of literary fishermen. Snatches of "Trout-dimpled pool, bright beck and sighing sedge," blend with "the nightingale's sweet cadence" and "bay of otter-hounds;"

"While Maudlin, through the meadows within
hall,
Trips to the music of her milking pail,"

and pleasantly recalls the immortal pages of *The Compleat Angler*. Indeed, each sonnet deals with topics dear to all devotees of the Waltonian cult. Here we are introduced to Walton's books, "Quarles, Sibbes, quaint brotherhood;" here Lea-side and "Totnam Hill," haunts of another studious soul, Charles Lamb, whose fame is also very dear to Mr. Westwood; and, yet again, Walton and Cotton's Fishery House is celebrated. The author's heart, whether as angler, poet, or lover of books, beats in perfect sympathy with that of his Master. Future ages of anglers will join our own in thanking him for his pleasantly written, acute investigations into the minutest points connected with the life and literary history of Walton. He has never commemorated the angling patriarch more gracefully than in these sonnets. An introductory sonnet is fitly bestowed on Mr. Satchell, his indefatigable coadjutor in all that pertains to angling literature. The Epilogue, which in this season, when all anglers are betaking themselves to their craft, will at once go straight to their hearts, may fitly adorn our own pages. It is addressed to the First Edition of *The Compleat Angler*, published in 1653 in St. Dunstan's Church Yard, a little volume which is the Palladium of all book-loving fishermen lucky enough to possess it :—

"What, not a little word for thee, O little tome,
Brown-jerkined, friendly-faced—of all my
books
The one that wears the quaintest, kindest
looks—
Seems most completely, cosily at home,
Amongst its fellows. Ah! if thou couldst tell
The story—how, in sixteen fifty three,
Good Master Marriott, standing at his door,
Saw anglers hurrying—fifty—nay, three score,
To buy thee, ere noon pealed from Dunstan's
bell :—

And how he stared and shook his sides with
glee.
One story, this, which fact or fiction weaves.
Meanwhile, adorn my shelf, beloved of all—
Old book! with lavender between thy leaves,
And twenty ballads round thee on the wall."

Mr. Westwood deserves a Horatian compliment as we bid him farewell for the present. If Walton's renown shall be perpetual, of his great admirer it may be said

"Illum ager penna metuente solvi
Fama superstes."

Indian Lyrics. By W. Trego Webb. (Thacker.) This nicely got-up volume shows that the author is acquainted with the mechanism of the Muses' mill, and has encountered its exigencies with much resolution and energy. His subjects, however, are of a nature more calculated for the meridian of Bengal than for that of Greenwich, ranging from sonnets on Indian servants to rhymes of "the P. and O." These not very interesting topics are treated with sobriety, decorum, and—for the most part—correctness; though we have observed one or two such rhymes as "marauder—order," "collar—wallah." A fair specimen of Mr. Webb's art is the sonnet to the Taj Mahal at Agra, of which we give the first quatrain :—

"Thou miracle of marble! who can paint
Thy glorious dome and godly towers that rise
Against the clear blue of these cloudless skies
In snow-white splendour, pure without a taint?"

Another not ungraceful specimen will be found at p. 110, the subject being the calamity that overwhelmed, in September 1880, a number of the visitors at the gay and picturesque sani-

tarium of Naini Tal. The concluding stanzas are pretty:—

"Earth whelmed them far from sun and summer-hours,

The grassy earth on which their feet had trod;
And that fair slope their hands had decked with flowers

Now crushed them with its sod.

"No churchyard holds their dust; yet Time shall lay

Upon that scarred hillside his smoothing hand;
While round them, watching till the Judgment Day,

The silent mountains stand."

In a word, *Indian Lyrics* is just such a volume of unoriginal and unimportant elegance as is often written without discredit, and published without necessity.

Deutsche Liebe (German Love): Fragments from the Papers of an Alien. Collected by F. Max Müller. (Sonnenschein.) The title-page of this little book states that in Germany it has already passed through six editions. We scarcely think that a like happy future awaits it in England, though we believe this is not quite its first appearance among us. The truth is, the story (if such it may be termed) appeals to a vein of sentiment which is rather thin in our countrymen and countrywomen. Youthful imaginations which have been fed upon a liberal diet of Charlotte Yonge and Florence Montgomery will regard the recollections of youth as wanting in interest and truth, or, at any rate, un-English. Communism in the play-room! With us it is to be feared that selfishness pretty soon asserts itself there, and school-life does not check its development. Older readers, again, not indisposed to consider the graver topics which occupy the later pages, will complain that, with much that is valuable and suggestive, there is a haziness about the speculations unsuited to the age, for they throw no new light either upon social difficulties or the mysteries of existence, and seem to preach an acquiescence which savours of fatalism. The title is as much a puzzle to us at the end as it was at the beginning. What is German Love? It is not another name for Platonic affection. It does not stand in the same relation to ardent passion that German silver does to the genuine metal. Are we to find the interpretation of the term in the following words, which, coming as they do from the author's heart, give to the book a value which we gratefully recognise?—

"My native land has become strange to me, and the land of the stranger has become my home. But her love has remained to me, and, as a tear falls into the sea, so has my love to her fallen into the living sea of humanity, penetrating and embracing millions—millions of those strangers whom I have loved so well from my childhood."

The Philosophy of Whist Play. By William Pole. (De La Rue.) This little treatise is divided into two parts, of which the first, which is absolutely devoid of any pretensions to originality, repeats the principles of whist play laid down by Clay and Cavendish, and claims for that system of play the title of "Philosophical," as compared with the empirical practice of the game which it has superseded. There is nothing in this part which has not been said before with equal clearness; and the practical suggestions, while sound enough, are utterly unredeemed by that genuine humour which raised the little *Treatise on Whist* by Pembroke to the region of high art. Dr. Pole repeats with solemn dignity the precepts of his predecessors in a way that is not likely to make them more impressive in the case of the careless and ignorant; Pembroke, by a flash of wit, succeeds in stamping on the recollection of his reader a principle, which ought to have some result, even in the practice of a fool. The second part of Dr. Pole's little book, which

he is pleased to call the philosophy of whist probabilities, is curious, and, to some extent, interesting. Philosophy is Dr. Pole's name for elaborate arithmetical calculations; and, while it is doubtful if practical play can ever be influenced by such, there is interest in the fact that they support to a certain extent the principles and practice of modern play. Such calculations will always amuse the lover of arithmetical problems, and it is clear that Dr. Pole has devoted much labour and attention upon them; and in these everything that is original in his present book is to be found. Perhaps the most interesting calculation of this kind is on the value of skill. It will be consoling to bad players to learn that this, when calculated on a tolerably extended range of statistics, is made to come out at one-fifth of a point per rubber, an advantage which a persistent holder of good cards can well afford to give to a less lucky antagonist.

THE latest addition to the "Golden Treasury" series, which now numbers some thirty-six volumes, is a *Selection from Cowper's Letters*, edited by the Rev. W. Benham (Macmillan). Cowper has not been fortunate in all who have joined their names with his in the last few years. But Mr. Benham, as those who are acquainted with the "Globe" Cowper know well, not only has the poet's life and works at his fingers' ends, but also is aware of what an editor should do and should not do. He has here contented himself with prefixing a brief Introduction, which does little more than introduce us to Cowper's correspondents, and with arranging the letters in chronological order, and collating not a few of them with the original MSS. We fancy that it will be a surprise to many to find what a strain of gaiety—and even of fun—is revealed in Cowper's nature towards some at least of his friends. We do not know any recent volume of the series that should give more pleasure, and less cause for criticism, than this.

The Beaconsfield Birthday Book. (Longmans.) Without committing ourselves to the approval of birthday books, we may allow that Lord Beaconsfield's epigrams, both those that he plentifully put into the mouths of his fictitious characters and those that he used most sparingly in his own speeches, lend themselves exceptionally to this kind of quotation. The portrait that forms the frontispiece is very inferior to the other wood-cuts illustrating Hughenden.

Alice's Wonderland Birthday Book. Compiled by E. Stanley Leathes. Illustrated by J. P. M. (Griffith & Farran.) It is possible that *Alice in Wonderland* and *Alice Through the Looking-glass* contain, between them, 365 (or, more strictly, 366) "good things" which have duly amused us in their proper place. But these same "good things," when extracted and arranged in a calendar, exercise a very different effect. The illustrations, consisting of a frontispiece which has little if anything to do with the story, and a wood-cut for each month, are cleverly drawn and fairly engraved. It is right to add that the typography does great credit to Messrs. Turnbull & Spears, of Edinburgh.

Schools and Colleges. By Capt. F. S. Dumaresq de Carteret-Bisson. In 2 vols. (Simpkin, Marshall, & Co.) The eighth issue of this comprehensive undertaking is signalled by the addition of a second volume, which treats of educational establishments for girls. To a great extent the field was untrod before; and, despite not a few patent faults of omission and commission, the author deserves thanks for compiling what will, doubtless, become a yet more valuable work as time goes on.

In a so-called "parchment" series which began with *Don't* and *You Should*, it is a pleasure to receive a little volume of selections from Lord Chesterfield's Letters to his Son, which

has been entitled *Manners and Speech* (Griffith & Farran). It is possible that it may not sell so well as the others; but none who buy it will regret having done so.

Wake-Robin. By John Burroughs. (Edinburgh: David Douglas.) Mr. Burroughs, we trust, is no longer in need of being introduced to the English public. In his *Winter Sunshine* he won our good-will by his kindly appreciation, not only of our birds, but also of our noble selves. This volume seems to have been written some eighteen years ago, before he had ever heard his first nightingale. Though it deals only with American birds, we can recommend it as a delightful companion to those who may be starting at the present season for a few days in the country. They must be charmed with its literary form, and they may learn from it the art of observation. But why does Mr. Burroughs strive so studiously to make his titles meaningless?

MR. DOUGLAS has also sent us an edition of *Thoreau's Walden*, which we fear some luckless critics may be entrapped into noticing as a new book, for it bears no indication that it is not such, either on title-page or in Preface. Perhaps they will be warned by the battered condition of the plates, which look as if they might have served for the original edition of 1854. No contrast could be more striking with the work of Messrs. Constable, who have printed the great majority of the Edinburgh series of "American Authors." *Wake-Robin*, noticed above, we infer from various indications to be of American manufacture.

NOTES AND NEWS.

SEVERAL additions have been made to the list of those upon whom honorary degrees will be conferred at the tercentenary of Edinburgh University next week. Among the new names are Mr. J. A. Froude, Lord O'Hagan, and Col. H. Yule.

It is announced that Dr. Leitner has purchased the buildings and grounds of the former Royal Dramatic College near Woking, for the purpose of converting them into a sort of Oriental Institute, towards which we believe that Dr. Leitner has already obtained promises of considerable pecuniary support. It is a prominent feature of the scheme that Indian students shall be lodged and boarded gratuitously, in such a manner as to respect their prejudices of religion or caste. At first, the proposed institute will be closely associated with the Punjab, in which province Dr. Leitner happens to have been himself stationed.

WE hear that an edition of Prof. Sayce's *Herodotus*, containing the essays without the text, is in contemplation—for issue in America certainly, and probably also in this country.

MR. WILLIAM SHARP, author of the "Record and Study" of Rossetti, reviewed in the ACADEMY of January 6, 1883, and of a volume of verse which attracted attention on its publication some two years ago, is about to issue, with Mr. Elliot Stock, another volume of poems to be entitled *Earth's Voices*, containing a second series of "Transcripts from Nature." It is dedicated to Mr. W. H. Pater.

MR. RICHARD JEFFERIES' new book is entitled *The Life of the Fields*.

THE next volume in the series of "Philosophical Classics for English Readers" will be *Vico*, by Prof. Robert Flint, of Edinburgh.

MR. P. E. MATHESON, fellow of New College, Oxford, has just completed a skeleton outline of Roman history, mainly based on Fischer's *Römische Zeitafeln*, which should prove useful to school-teachers and undergraduates. Messrs. Rivingtons are the publishers. The book will be ready within the next fortnight.

THE forthcoming part of *Cassell's Greater London*, to be published on April 25, will contain an historical and descriptive account of Claremont, the residence of the late Duke of Albany, illustrated with original engravings.

IN a letter to the *Exeter Journal*, Principal Caird says that, although he has not yet seen the MSS. of his friend the late Dr. Service, he thinks it highly probable that a selection from them will ere long be given to the world.

MR. J. F. P. MASSÉ, author of a *Grammar of Colloquial French*, will publish with Mr. Henry Frowde, at the end of the present month, a work entitled *French Spare Moments in Junior and Senior Classes*. It will comprise—(1) a collection of 300 short passages for unseen translation from French authors, progressively arranged; (2), 1,000 idiomatic expressions, with their equivalents in French; (3), orthographic changes, in accordance with the latest edition of the Dictionary of the French Academy.

MESSRS. A. BROWN & SONS, of Hull, will publish at an early date *Fifty Years' Recollections of Hull*; or, Half-a-Century of Public Life and Ministry, by the Rev. James Sibree. It will include a picture of Hull fifty years ago, notable events, public men, the cholera, the whale fisheries, and a chapter on Salem Church, where the author filled the pulpit fifty years.

MESSRS. WILSON & M'CORMICK, of Glasgow, have in the press a new work showing the humorous, as well as the pathetic, traits of Scottish life and character. The book will be illustrated. The same publishers will issue immediately a cheaper edition of *Inchbracken*, by Mr. Robert Cleland, whose story, "The Piper of Cairndhu," appeared in a recent number of *Cornhill*.

MESSRS. J. ANDREW & Co., of Ashton-under-Lyne, are about to issue a monthly serial entitled *Local Historical Notes*. It will embrace the history, topography, biography, archaeology, &c., of the district. Attention will be paid to local poetry, and the publication will be illustrated. Mr. J. Andrew will be the editor.

IN the next issue of the *Yorkshire Illustrated Monthly* Mr. William Andrews will commence a series of articles on the "Poets and Poetry of Yorkshire." After publication in the magazine the sketches will be reproduced in a volume under the title of *The Modern Yorkshire Minstrel*.

THE Society of Antiquaries of Scotland have resolved upon a petition to Mr. Gladstone praying for the restoration of the old hall of Edinburgh Castle, once the meeting-place of the Scottish Parliament, now used as a military hospital.

AT a meeting of the clergy of the Rural Deanery of Bury, Lancashire, held on April 3, a paper was read by the Rev. W. J. Lowenberg on the historical and genealogical importance of the remaining parish registers, and on the dangers to which they are often exposed by the present mode of their custody. During the discussion that ensued one of the clergy present stated that, shortly after his appointment (in 1881) to the living he now holds, he learnt that the registers of the parish had been sold as rubbish for a few shillings, and that the purchaser threatened to burn them unless he received £3, which was ultimately paid for their recovery. A resolution was carried unanimously in favour of the principle of the Bill introduced into the House of Commons by Mr. W. C. Borlase, which provides for the safe custody of these important documents at the Public Record Office.

FROM the *Report* of the Society for the Preservation of the Irish Language for 1883, we learn that the publications of the society continue to meet with a steady demand, the total

number of copies sold now exceeding 65,000. It has been decided to issue a second volume of heroic literature as a companion to *The Children of Lir*, entitled *Oidhe Cloinne Tuirend*, or "The Fate of the Children of Tuireann," and a committee has been appointed to prepare a cheap Irish Dictionary for schools. An attempt is being made to get a professorship of Irish appointed at the Drumcondra training college.

THE International Colonial Exhibition held at Amsterdam last year has resulted in the foundation of a Dutch Colonial Association (*Nederlandsche Koloniale Vereeniging*). Among the subordinate aims of this association it is intended to establish a permanent museum of colonial products, &c., at Amsterdam, and also a quarterly Review, of an international character, which shall deal with colonial questions of all kinds, especially commerce, administration, and geography. The joint-editors of the Review will be Prof. Van der Lith, of Leiden, and Prof. C. M. Kan, of Amsterdam.

"DIE HOCHZEIT DES MÖNCHS," the story now in course of publication in the *Deutsche Rundschau*, is from the pen of the young Zürich novelist, Konrad Ferdinand Meyer. He has the courage, or hardihood, to bring no less a man than Dante into the story.

THE death is announced at Lübeck, at the age of sixty-eight, of Emmanuel Geibel, who is held to rank second to Heine among the lyric poets of Germany. His *Gedichte*, first published in 1840, has passed through nearly one hundred editions; and his *Juniuslieder* has been scarcely less popular. His dramatic poems gained only a *succès d'estime*.

WE have received parts i. and ii. of an illustrated edition of *Historia del Ampurdán*, a study of the civilisation of the extreme North-eastern district of Catalonia, by Don José Pella y Forgas, joint-author of *Las Cortes Catalanas*, *Los Fueros de Cataluña*, &c. One or two full-page photographs are given with each part; and the wood-cuts of ornaments on vases, scenes, &c., are admirably done, somewhat in the American style. The whole get-up does credit to the Barcelona press. The work will be completed in seven parts, monthly or bi-monthly, the whole to cost 23 frs.

A CORRESPONDENT writes to us to complain of the difficulty he has experienced in making use of the key to the pronunciation of the *New English Dictionary*. He suggests that, instead of being given on one page only, a condensed key might be printed at the foot of each page, or perhaps across the foot of every two pages.

AMERICAN JOTTINGS.

AS there has been some talk lately of a new edition of Coleridge's complete works, to be edited by one who has made the literature of that period his special study, it may be as well to state that Messrs. Harpers, of New York, announce such an edition as in preparation, in seven volumes, under the editorship of Prof. Shedd.

EACH week we hear from America of some fresh *édition de luxe* of an English classic. The latest announcement is of Mrs. Browning's poems, in five volumes, uniform with the Keats just published by Messrs. Dodd, Mead, & Co.

THE May number of *Harper's* will contain an article on "Dr. Schliemann: his Life and Work," by Prof. Mahaffy, who is at the present time Dr. Schliemann's guest at Tiryns.

MR. C. G. LELAND is preparing for publication a book on the folk-lore of the Penobscot Indians of Maine, among whom he has been living for some time past.

IT is stated that Mr. O'Donovan Rossa has written a novel, called *Edward O'Donnell*, which will be published immediately by Messrs. Green, of New York.

WHAT is called the "American memorial" to Longfellow seems not to have realised the hopes of its promoters. Up to February of this year, nearly two years after the poet's death, a little over 11,000 dollars (£2,200) had been received. The entire scheme of laying out a park in front of Longfellow's house, and erecting a statue to him there, is estimated to require more than fourfold this amount.

A PRE-ELIZABETHAN CLUB has been founded at New York for the study of manners, entertainments, literature, and religion in England before the Renaissance. It is composed of ladies and gentlemen who meet weekly at the house of some one of the members for the reading of a paper or the discussion of a given subject. Chaucer, Gower, Lydgate, Wiclif, the miracle plays and mysteries, have already afforded subjects.

THE latest addition to Johns Hopkins University, Baltimore, is an archaeological society, the formation of which is due, in some measure, to the recent visit of Dr. Charles Waldstein. Three courses of lectures were to be given during the present term—by Mr. J. T. Clarke, who conducted the excavations at Assos; by Mr. W. J. Stillman; and by Dr. A. Emerson, on the German exploration of the site of Olympia.

AN English translation, together with the Greek text and notes, of the *διδαχὴ τῶν ἀποστόλων*, recently discovered and published by Bishop Bryennios, has already appeared in New York at the low price of fifty cents (2s.).

DR. EZRA ABBOT, Bussey Professor of New Testament Criticism and Interpretation at Harvard, died on March 21. He was a member of the American Committee of Revision, and in pure textual criticism he has left no rival in his own country. Unfortunately, he wrote but little, and is said to have left nothing in form for publication. The one book by which he will be known hereafter is his work on *The Authorship of the Fourth Gospel* (1880), in which he supports the ascription to St. John.

THE *New York Nation* of March 27, while recording a number of slips in the new issue of *The Statesman's Year Book*, adds: "It is a satisfaction to note that the absurd blunders and misstatements as to this country which formerly disfigured the book no longer appear."

ORIGINAL VERSE.

A WAKING DREAM.*

WALKING, I met upon this winter road,
In light malign, obscurity of stars,
My very self: his brows were seamed with scars,
His shoulders bent beneath sin's weighty load.
A lolling imp that weary pack bestrode,
Who glared and grinned behind close visor-bars:
He in his crooked hand held splintered spars,
Waifs of wrecked hope, and plied them like a goad.
Tottering, bloodstained, over the slippery snow,
That double of my self in anguish crept,
Crawling I knew not to what dreadful goal:
While the shrill puck-eared fiend kept gibbering low,
"Mine was the care to rouse you when you slept!
Dark loom the ways before us, slothful soul!"

* Mr. E. Lee Hamilton's sonnet in the *Academy*, March 15, has so curious a coincidence with one which I once wrote that I send it as in some sense an answer to the questions with which his closes.

JOHN ADDINGTON SYMONDS.

A TRANSLATION.

APRIL SWEETNESS.

(From the French of Sully Prudhomme.)

I DREAD sweet April, dread the waking
That comes to me with each new Spring;
O you, whose hearts like mine are aching,
'Tis for you only that I sing.

In chill December's foggy air,
When short and gray the pallid light,
The burden seems less hard to bear,
The heart less weak, though not more light.

To nothing joyous then 'tis given
To make all sadness seem twice sad;
Nothing above reveals a heaven,
Nothing on earth that earth is glad.

But soon as blue peeps forth again,
The frozen heart expands once more,
And feels the old and weary pain
In depths of woe, in grieving sore.

That smiling gleam of heavenly sweetness,
It tells of promise unfulfilled,
Of earthly wishes' incompleteness,
And longings that can ne'er be stilled.

The new-found bliss, the fresh repose
Of Nature, in the joyous Spring,
And e'en the scent of Spring's first rose,
Revive my sorrow's early sting.

Old hopes awake and old heart-burnings,
Confused and dim in troubled pain;
Of what avail these bitter yearnings?
Alas! as then, they're now in vain.

I dread sweet April, dread the waking
That comes to me with each new Spring;
O you, whose hearts like mine are aching,
'Tis for you only that I sing.

I. O. L.

MAGAZINES AND REVIEWS.

THE current number of *Blackwood's Magazine* has an article on "The State of Art in France" which is interesting and suggestive. It shows a large knowledge of the subject; but the critical power of the writer has been somewhat warped by his desire to point a political moral. He finds in the disintegration of French political life an explanation of its tendency towards repulsive realism, and disregards other causes which more obviously affect the artist. The continuous tradition of good workmanship in the French studios has created in France a technical skill which has exhausted problems that still engage the attention of English artists. Simple subjects and simple combinations no longer interest the French painter. He is engaged in daring experiments to extend the field of artistic expression, and we must have a little patience with attempts which often result in crude failures. The connexion between republicanism in politics and realism in art is not immediately apparent.

Macmillan's shows a return to questions of literary interest. Mr. Frederic Harrison writes an article on "Historic London" which deserves general consideration, though we almost despair of saving Old London from "the gulf of modern improvement and the monkey-like tricks of the restorer." Mr. Grant Allen pursues his pleasant studies in the genealogy of plants in a paper on "British Buttercups." The Warden of Merton, if he does not succeed in being very interesting, yet shows a laudable sense of his position by investigating the "History of an Oxford College under James I. and Charles I."

THE April number falls beneath the average to which the *Antiquary* commonly reaches. There is not a single paper which is calculated to attract more than very languid attention. Dr. Karl Blind's "Troy Found Again" is interesting, but then we have been told the facts which he communicates so very often that they have lost all the freshness they once had. Mr. Gomme's paper on the "Land Rights of Municipal Corporations" is a useful

contribution to knowledge, but it is a mere fragment of a history of the social life of our people, and as a fragment loses much of the interest which it would have were it in its proper place. Mr. Cornelius Walford continues his researches concerning fairs. This time he tells us of Fairlop Fair. The origin of many of the fairs is lost in antiquity, others were founded, or, as it would perhaps be safer to say, first legally recognised, by our Plantagenet sovereigns. Fairlop Fair is of quite modern origin. It was instituted in the last century by an amiable old gentleman of the name of Day. Among the reviews is an appreciative notice of the *New English Dictionary*.

IN the *Deutsche Rundschau* Dr. Brennecke gives an appreciative account of the vast literary activity of Emile Littré. Dr. Jolly, in a description of a journey to India, shows that the scholars of Germany are grateful to the English Government for its care of Sanskrit MSS., and for the facilities which it affords to research. An article on "Die Treue als Rechtspflicht," by Dr. Ehrenberg, investigates a question which is alien from the English mind. After a serious enquiry Dr. Ehrenberg concludes that the change of historical circumstances leaves loyalty no longer a legal, but only a moral, obligation on citizens.

LETTERS OF JEANNE OF NAVARRE IN THE BIBLIOTHÈQUE NATIONALE.

100 Gower Street.

THE following letters, copied from the originals in the Bibliothèque nationale in Paris, formed part of a mass of materials for a Life of Jeanne of Navarre collected by the late Mrs. Young (author of *The Life and Times of Aonio Paleario*) before Miss Freer's work on the subject appeared. Shortly before her death Mrs. Young sent these papers to my mother, Mrs. Everett Green, who had helped her in researches in the Bibliothèque nationale. In looking through the MSS. lately, many of the letters struck me as being interesting. Some of them have already appeared in print, but the following, so far as I have been able to ascertain, have never been published, and I forward them to you, thinking they may be of interest to your readers. GERTRUDE S. EVERETT GREEN.

I.

The following undated letter from Jeanne to her uncle, Francis I. (with whom, from childhood, she was on the most familiar terms), appears to have been written from Plessis. The castle of Plessis-les-Tours was the residence assigned her by Francis in 1532; and here she lived from the age of four to twelve years, under the care of M^{me}. de Silly, Baillive de Caen, and Nicholas de Bourbon, her preceptor. She quitted Plessis in 1540 for Châtellerault, where the ceremony of her marriage with the Duke of Cleves was celebrated, after which she retired with her parents to Béarn and only revisited Plessis for a short time at Easter 1545, to make her final protest against this compulsory marriage. If the "peace" alluded to was (as seems probable) the ten years' truce between Francis I. and Charles V., signed June 15, 1538, the letter must have been written when Jeanne was ten years of age. The fact that the original is written on ruled lines seems to point to its being a childish production.

Bethune MS. 8671, fol. 87, holograph (on ruled lines):—

"Monseigneur,
"Je suis bien marrye de quoy vous en allez, mais je me reconforte sur ce que je pense que vous allez-faire la paix, qui est pour ung si grand bien pour vous, et pour vour royaume, que je supplie très humblement celluy qui peult tout faire, fait, et fera, qu'il vous ramaine en bonne santé, pour voir votre parq en Plessis, ou vos

cerfs gettent leurs bois; mais, monseigneur, je ne vous sauroie mander quants cors ont les cerfs, mais à la première lettre que je vous escriray, je vous en menderay. Suppliant celluy qui a fait l'œuvre vous donner très bonne et longue vie.

"Votre très humble et très obeissante fille, et mignonne, et femme, et niece,

"JEHANNE DE NAVARRE.
"A Roy mon souverain seigneur et mary."

II.

It is extremely difficult to assign a date to the following letter from Jeanne to her son, because the advice given is such as would hardly have been addressed to a child; and yet historical facts seem to indicate that Henry was separated from his mother only during his childhood. In 1566, when Jeanne succeeded in withdrawing him from the French Court and taking him back to her own dominions, Henry was only thirteen years old; and so fearful was she of his again being drawn into the vortex of Court life that until 1572, when she went to Paris to negotiate his marriage with Margaret de Valois, she never seems to have allowed him to be separated from her. In 1562 Henry, who was then at St-Germain, was taken ill with small-pox. Catherine de Medici, though refusing Jeanne's urgent entreaty that he might be committed to her care, allowed him, at her further request, to be transferred to the care of Renée Duchess of Ferrara. It is possible that the letter was written during Henry's recovery from this illness and before he resumed his place at the French Court.

Du Puy MS. 211, fol. 35, holograph.

"Mon Fils,

"Estant en payne de votre maladie, je vous ay depeché ce porteur en poste, pour vous prier incontinent m'en redepecher ung aultre. Au reste, madame me fait tant d'honneur et bonne chere que cellà me donne bonne esperance de votre contentement. Je vous prie regarder a trois choses; d'accomoder votre grasse de parler hardiment, et mesmes aus lieux a ou vous seres appellé a part, car notes que vous imprimeres à votre arrivée l'opinion que l'on aura de vous sy après. Acoustumes vos cheueus à se relever, mayns non pas auprès de Neracq, qu'il y ait des pans.

"Je vous recommande la dernière comme celle que j'ay la plus en ma fantasie; c'est que vous vous proposés tous les arachemens que l'on vous pourra donner pour vous debaucher, soit en votre vie, soit en votre religion, et vous establir oultre cellà une constance invinsible, car je say que c'est leur but. Ils ne le cellent pas.

"Le Roy depechera bien tost devers vous, pour savoir de vos nouvelles. L'on ne peult croire votre grandeur en ceste court. Quant à moy, je pense que vous estes de la grandeur de Monsieur le duc, qui est d'un doit moins que la mesure qu'a apportée saint Martin. J'escris le reste a Monsieur de Beauvoir, qui vous le dira, qui sera cause que je fineray, priant Dieu, mon fils, qu'il vous donne sa sainte grasse. Votre seur a une bien facheuse toux, et garde encore le lit. Elle boit du lait d'ainesse, et appelle le petit asnon son frere de lait. Voila ceque je vous puis mander, De Nyarc, ce xxv. De par

"Votre bonne mère et melleure amie,

"JEHANNE.

"A mon fils."

III.

In explanation of the following letter, it may be mentioned that early in 1562 Montluc was sent to Guienne by Catherine de Medici to suppress an outbreak between the Catholics and Protestants. He remained for some years on the borders of Jeanne's territories, a continual thorn in her side, everywhere treating the Protestants with the utmost harshness and spreading ill reports about herself. So offensive, indeed, were some of the expressions which he had used against her that Catherine insisted on Montluc's writing an apology to Jeanne, withdrawing what he had said. But whether this was due to Montmorency's influence does not appear.

Bethune MS. 8671, fol. 13, original.

"Mon Cousin,

"Il y a bien fort long temps que je me feusse rendre à la court, sans les nouveaulx empenchements qui me surviennent tousiours, quant je suis sur le point de partir, au moyen de Montluc, qui ne cesse de se forger tous les allarmes que peulz du costé de mes terres, affin d'avoir occasion de se jeter dedans mes maisons, comme a Neraq le Montdemarsan, Leslore, Castelgetoul, et aultre de mes places. Aynsi qu'il s'en est des couverten quelques lyeux que je scay bien de que je ne seray pas si tost esloignée de ce pays qu'il n'y face ung beau mesnage; ce que, mon cousin, usant de vos acoustumez bons offices envers moy, je vous prie faire bien entendre à la royne, de m'ayder, pour me delivrer de toutes ces peynes; ou que l'on envoie quelque aultre en sa place, qui soit ung petit plus saige, et ayt moins de passion; ou pour le moins quelque chose qu'il escrive de deca, comme il est bon costumies pour rendre mes terres en jallousye que n'en soyt rien creu jusques ad ce qu'il en soyt informé de plus asseuré part que la sienne, qui sera tousiours pour de plus en plus m'accroistre les obligations d'amitié que je vous ay. Priant Dieu, mon cousin, apres m'estre de bien bon cueur recommandé a votre bonne grace, qu'il vous doint ce que bien desirez.

"Escript à Pau, le x^{me} jour de Feubrier, ce 1563.

"Vostre bonne cousine et parfaite amie,

"JEHANNE.

"A mon cousin, Monsieur le duc de Montmorency, pair et connestable de France."

IV.

This letter (a portion of which appears, translated, in Miss Freer's *Life of Jeanne d'Albret*) would seem to have been written not long after the other, and contains more complaints of Montluc's conduct. Jeanne's request with regard to M. de Grammont was granted, and he was despatched to Pau, where he was appointed Lieutenant-General over Béarn and Navarre.

Bethune MS. 8671, fol. 25, holograph.

"Mon Cousin,

"Outre l'amitié que je m'estoys tousiours assuré que vous me portiez, la Chasse-tierre m'en a apporté telle confirmation que je ne veus faillir vous en remercier bien fort, et assurer que je la tiens cy chère que je la conserveray avecq tous les bons offices qui seront jamais en ma puissance. Mon cousin, ayant entendu qu'il plaist à sa majesté que je lui aille baiser les mains, j'ay resolu avecq extreme desir d'y aller, et envoyé se porteur pour entendre quel chemin elle prend pour asurer le mien, et le lieu ou elle aura agreable que je l'aile trouver. Au demeurant, mon cousin, ayant tel soing que je dois de mon pays de Bearn, pour laisser mes subjets en mon absence entre les mains de quelq'un qui les gouverne, et entretienne en paix, et en mon obeissance, je supplie tres humblement sa majesté commander a Monsieur de Gramont de me venir trouver, ainsi que je seray bien aise d'y en metre ung qu'elle ait agreable, pour éviter les calomnies à quoy j'ay esté sujette, et au plus quand tort du monde. Je me suis avisé d'une aultre chose; ainsi, sy vous le trouvez bon, il me semble bien estre du grand service du roy et peult estre plus que l'on ne cuide; c'est que j'ai des pays en ceste Guienne que je tiens sous l'obeissance de mon roy, comme Foix, Albret, Armagnac, Bigorre, et aultres, auxquels, par la malice d'aulcuns, nonobstant tout ordre que j'y eusse sen metre, les troubles ont esté grands, et les derniers estaints, et les plus aises a ralumer; tousteois maintenant, par mon industrie et soing, pasifiés et bien remis. Or, mon cousin, la chose que plus je desire en ce monde c'est que, comme je veus, par très humble obeissance et fidelle servitude, monstre le chemin aux aultres subiets de sa majesté, qu'ainsy je veus que mes pays soient ceus auxquels ses edicts seront les plus observés et honorés, ce que je crains merveilleusement, moy éloignée, ne se fera comme je le demande; l'occasion vous la pouvez juger, car ce brouillon ennemi de toute paix ne cesseia jamais qu'il n'y ait barbuillé quelque chose, et pour dire c'est au pays de la roine de Navarre, comme, sans l'ordre que j'y ay donné, il l'eust desjà fait. Mays mon absence c'est ma crainte. Je me suis avisée que la royne permetant à Monsieur de

Grammont, à ma requeste, de venir commander en mon pays souverain de Bearn, auquel il sera fort bien obey, pour y estre par mon commandement, qu'ainsy il y est mon subiet naturel, et connu pour gentilhomme digne, et c'il plaisait à la royne que, par son autorité et commandement du Roy, et d'elle, il commandast en mes aultres pays, qui sont sous l'obeissance du roy, je vous diray ce mot, que le roy en sera myeux [mieux] servi. Sy toutes mes raisons, que je vous prie peser bien, sont bonnes, serves en le roy, et le faistes trouver bon à la royne. Vous priant, mon cousin, me continuer ceste bonne volonté, et je prieray Dieu vous donner ce que vous desirez.

"Vostre bonne cousine et parfaite amie,

"JEHANNE.

"Ma cousine Madame la connestable trouvera icy mes affectionnées recommandations.

"A mon cousin, Monsieur le Conestable, Duc de Montmorency."

V.

The following letter to Queen Elizabeth speaks for itself. Jeanne, with her two children, joined the Prince of Condé and his family at Rochelle, on September 28, 1568, and appears to have lost no time in explaining to Elizabeth her motives for so doing.

Brienne MS. 214, fol. 25, copy.

"Madame,

"Outre le desir que j'ay en toute ma vie de me continuer en vostre bonne grace, il se presente aujourd'hui ung subject qui m'accuseroit grandement, si par mes lettres je ne vous faisois entendre l'occasion qui m'a menée icy, avec les deux enfans qu'il a plu à Dieu me prester; et de tant plus seroit ma faulte grande qu'il a mis, par sa grande bonté, tant de grace en vous, et ung tel zèle à l'avancement de sa gloire, pour vous avoir esté eslevé l'une des princesses nourricieres de son eglise. C'est donc à juste raison, Madame, que tous ceux qui [sont] liés en cette cause accompagnent vostre saint desir, vous advertissent de ce qui a passé en ce fait. Et de ma part, Madame, pour mon particulier, m'asseurant que du general vous en sçavez assez, je vous supplieray tres humblement croire que trois choses (la moindre desquelles estoit assez suffisante) m'ont fait partir de mes royaumes et pais souverains.

"La première la cause de la religion, qui estoit en notre France si opprimée et affligée par l'inveterée et plus que barbare tyrannye du Cardinal de Lorraine, assisté par gens du mesme humeur, que j'eusse eu honte que mon nom eust jamais esté nommé entre les fideles, si pour m'opposer à telle erreur et horreur, je n'eusse apporté tous les moyens que Dieu m'a donnés à ceste cause, et mon fils et moy nous joindre à une si sainte et grande compagnie de Princes et Seigneurs, qui tous comme moy et moy comme eulx, avons resolu, sous la faveur de ce grand Dieu des armes, de n'esparner sang, vie, ny biens, pour cet effect.

"Le seconde chose, Madame, que la première tire après soy, est le service de nostre Roy, voyant que la royne de l'esglise est la siene, et de ce royaume, duquel nous sommes si estroitement obligés de conserver l'estat et grandeur, et d'autant que mons fils et moy avons cest honneur d'en estre des plus proches. Voilà, Madame, ce qui nous a fait haster de vous venir opposer à ceux qui, abusans de la grande bonté de nostre roy, le font luy mesme estre auteur de sa perte, le rendant, encores qu'il soit le plus veritable Prince du monde, faulseur de ses promesses, par les inventions qu'ils ont trouvées de faire rompre l'edit de pacification. Lequel, comme demurant en son entier, entretenoit la paix entre le roy et ses subjets fideles, est rompu comme la mesme fidelité desdicts subiets, comme à une guerre trop pitoyable, et tant forcée qu'il n'y a nul de nous qui n'y ayt tiré par violence.

"La tierce chose, Madame, nous est particuliere a mon fils et à moy, qui a esté que,—voyant les ennemis de Dieu et anciens de nostre maison, avec une effrontée et tant pernicieuse malice, avoir delibré, joignant la hayne qu'ils portent à la cause generale avec celle dont ils ont tant monstré défécits comme nous ruiner entièrement nostre race—voyant arriver Monsieur le prince de Condé, mon frere, qui, pour éviter l'entreprise qu'on avoit faite contre luy, fut contrainct plustost que reprendre les armes, venir chercher lieu de seurété; je vous dis, Madame, avec telle pitié qui accom-

paignoit la tendre jeunesse de ces petits Princes et de leur mère grosse, et que je ne sache bon cœur à qui ceste histoire ne face grand mal. De l'autre costé j'estois advertye que l'on avoit despesché pour me venir ravir mon fils dentre mes mains. Avec tels subiects nous n'avons peu moins que nous assembler pour vivre ou mourir, comme le sang qui nous a attirés jusques icy nous y oblige.

"Voilà, Madame, les trois occasions qui m'ont fait faire ce que j'ai fait et prendre les armes. Ce n'est point contre le ciel, Madame, comme disent ces bons Catholiques, que le point en est dressé, et moins contre nostre roy; nous ne sommes, par la grace de Dieu crimineux de lèse majesté, divine ny humaine. Nous sommes fideles à nostre Dieu et à nostre roy, ce que je vous supplie très humblement croire, et nous voulour toujours assister de vostre faveur, laquelle ce grand Dieu vous veille reconnoistre, vous augmentant ses saintes graces, avec conservation de vos estats; et qu'il vous plaise, Madame, recevoir icy les très humbles recommandations de la mère et des enfans qui desireroient infiniment avoir le moyen de vous faire service. Et par ce, Madame, que le Sieur du Chastellier, Lieutenant-general en l'armée sur mer, s'en allant là, aura tousiours affaire de vostre faveur, l'ayant prié de présenter mes lettres, je prendray la hardiesse de le vous recommander.

"De la Rochelle, ce xv^e jour d'Octobre 1568.

De par

"Vostre très humble et obeisante seur,

"JANE.

"A la Roynie d'Angleterre."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- COPPIÉ, F. Severo Torelli. Paris: Lemerre. 10 fr.
COURET, Ch. A l'Est et à l'Ouest dans l'Océan Indien. Paris: Maresq aîné. 5 fr.
GONCOURT, E. de. Chérie. Paris: Charpentier. 3 fr. 50 c.
HORNHORST, Baronin H. v. Reisebilder aus d. Libanon. Braunschweig: Meyer. 5 M.
MENDES, C. Pour lire au Bain. Paris: Dentu. 10 fr.
MÉLO, J. J. Anton Woensam v. Worms, Maler u. Xylograph zu Köln. Sein Leben u. seine Werke. Leipzig: Barth. 2 M. 80 Pf.
SCHURÉ, E. La Légende de l'Alsace. Paris: Charpentier. 3 fr. 50 c.
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HISTORY, ETC.

- BEZOLD, F. v. Briefe des Pfalzgrafen Johann Casimir m. verwandten Schriftstücken. 2. Bd. 1582-86. München: Rieger. 14 M.
BLANCHON, l'abbé. L'Épiscopat de Massilon, suivi de sa Correspondance. Paris: Plon. 3 fr. 50 c.
CARUN, L. La Relation du Congo, traduite sur l'Édition latine, faites par les Frères de Bry, en 1598. Brussels: Gay. 10 fr.
DE PERALTA, M. M. Costa-Rica, Nicaragua y Panamá en el siglo XVI. Madrid: Hernandez. 260 r.
FOERSTER, Th. Ambrosius, Bischof v. Mailand. Eine Darstellung seines Lebens u. Wirkens. Halle: Strien. 8 M.
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SZYMANOWSKI, O. K. Beiträge zur Geschichte d. Adels in Polen. Zürich: Schulthess. 3 M. 60 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BAPT, G. Les Métaux dans l'Antiquité et au Moyen-âge. L'Étain. Paris: Masson. 10 fr.
BRUSINA, S. Die Neritodonta Dalmatiens u. Slavoniens nebst allerlei malakolog. Bemerkungen. Agram: Hartman. 3 M.
FROESCHAMMER, J. Die Philosophie als Idealwissenschaft u. System. München: Ackermann. 2 M.
GRASSMANN, H. Die Menschenlehre od. die Anthropologie. Stuttgart: Metzner. 7 M.
STANLEY, R. Die Zukunfts-Philosophie d. Paracelsus als e. Grundlage e. Reformation f. Medicin u. Naturwissenschaften. Wien: Gerold's Sohn. 3 M.

PHILOLOGY.

- FRIGELL, A. Prolegomena in T. Livii librum XXII. Gotha: Perthes. 1 M. 20 Pf.
GAUMTZ, H. Zu den Bienser Ciceroschollen. Dresden: v. Zahn. 1 M. 35 Pf.
HILDEBRANDT, F. De Hecynae Terentianae origine. Jena: Pohle. 1 M.
LAGARDE, P. de. Persische Studien. Göttingen: Dieterich. 8 M.
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CORRESPONDENCE.

JOHN OF BURGUNDY, ALIAS "SIR JOHN MANDEVILLE."

Bodleian Library: March 17, 1884.

The high-water mark of anti-Mandevillian criticism was reached in the article "Mandeville, Jehan de" written by Col. Yule and myself for the *Encyclopædia Britannica*. Col. Yule, with conspicuous learning, lucidity, and succinctness, showed that, excepting, perhaps, as regards Egypt and the Levant generally, the travels were a mere adaptation of previous records. To myself it fell to treat of the author's life and the book's history; and I went so far as to express a doubt whether Jehan de Mandeville was a real person at all, and whether the book might not have been written under a feigned name by the physician called Jehan de Bourgoigne, otherwise Jehan à la Barbe, who is said, in an early Latin edition of it, to have met Mandeville first at Cairo and again at Liège, and to have persuaded and helped him to write his travels. Dr. J. Vogels, of Crefeld, a German student of the book, has since pointed out to me a corroboration of my conjecture which, to my mind, places it beyond reasonable doubt.

On p. 236 of *Le Bibliophile belge* for 1866, in a list of MSS. belonging to a Liège library in the fifteenth century, mention is made of a MS. of Mandeville's travels; and the transcriber of the list, Dr. S. Bormans, thereupon writes a note explaining who Mandeville was. After repeating as facts, without a trace of suspicion, Mandeville's own statements about himself, he appends, without preface or comment, the following extract from another writer:—

"Voici l'extrait, pour un surcroît de curiosité, de la 4^e partie de l'histoire de Jean d'Oultremouse, d'un ms. de la bibliothèque de St Laurent-lez-Liège, f^o CXI., différent à la vérité en date* mais qui est d'autant plus expressif sur ce sujet que ce fameux écrivain liégeois vivoit de son temps. J'en rapporte le récit dans le langage moderne pour l'apreté de celui de ces anciens temps: 'l'an m.cccc.lxxii., mourut à Liège le 12 nov. un homme fort distingué par sa naissance, content de s'y faire connoître sous le nom de Jean de Bourgoigne dit à la Barbe; il s'ouvrit néanmoins au lit de la mort à Jean d'Oultremouse son compère et institué son exécuteur testamentaire. De vray il se titra dans le précis de sa dernière volonté messire Jean de Mandeville, chevalier, comte de Monfort en Angleterre et seigneur de l'Isle de Campdi et du château Pérouse. Ayant cependant eu le malheur de tuer en son pays un comte qu'il ne nomme pas, il s'engagea à parcourir les trois parties du monde, vint à Liège en 1343; tout sorti qu'il étoit d'une noblesse très-distinguée, il aima de s'y tenir caché. Il étoit au reste grand naturaliste, profond philosophe et astrologue, y joint en particulier une connaissance très-singulière de la physique, se trompant rarement lorsqu'il disoit son sentiment à l'égard d'un malade, s'il en revienendroit ou pas, etc.'" (Lefort, vol. xxvii., p. 102).

Here we have the distinct statement (apparently from Johain d'Oultremouse himself) that Jehan de Bourgoigne, otherwise Jehan à la Barbe, declared himself to be Mandeville. The library of St-Laurent-lez-Liège no longer exists, and the fourth part of the chronicle of Johain d'Oultremouse has not yet been printed. Probably, however, the edition of that chronicle which is in course of publication, and of which six quarto volumes only reach to the end of the third book, will soon be completed,

* This may refer either to the fact that Mandeville represents himself as coming back to his own country, after thirty-four (or thirty-five) years' travel, in 1356 (or 1357), or to the fact that the Liège inscription gave the day of his death as November 17, 1372 (misreported by Ortelius and others, whom I followed in the *Encyclopædia Britannica*, as 1371).

and doubtless I can even now, with a little trouble, get at the original of the passage above quoted. Meanwhile, there is not, so far as I know, any reason to doubt that the extract is genuine; and it is corroborated by the fact that the Latin inscription over the tomb at Liège alleged to be Mandeville's said that he was "aliter dictus ad Barbam . . . dominus de Campdi . . . medicine professor."

The only question left is whether Mandeville was de Bourgoigne, as I say, or de Bourgoigne was Mandeville, as he said. Happily, his own account of himself pretty well settles that: there were English de Mandevilles, barons, near the end of the thirteenth century, and English de Montforts, barons, in the fourteenth century; but there was no de Mandeville holding an earldom or barony of Monfort or Montfort. The fact is that this man, as we know from his alleged travels, was a profound (though it must be admitted a harmless) liar; he had lived to see those travels become the most popular book of his generation; he wanted to obtain the credit of their authorship; he wanted at the same time to avoid the discredit of admitting that they were a make-up under a fictitious personality; and the only way to achieve this double aim was to pretend that his real name was Mandeville. One more harmless lie probably cost him no effort, but if it did he would doubtless now consider that effort to have been well repaid by the deceived biographers who at the end of five hundred years still perpetuate the fame of "Sir John Mandeville."

Dr. Vogels pointed out to me that a Latin work by de Bourgoigne exists in Bodleian MSS. As I had vainly sought his name in bibliographical authorities, and as M. Michelant knew of no such MS. in the Bibliothèque nationale, it had never occurred to me to look in the indexes to the catalogues of MSS. in my own library! I find that the work is called *Doctrina de preservatione regiminis et cura contra epidimias et infirmitates pestilenciales*. . . In it the writer styles himself "Johannes de Burgundia, aliter vocatus Cum Barba, civis Leodensis ac artis medicine professor," and says that he had written two previous works on the subject—one beginning "Deus deorum," and the other beginning "Cum nimium propter instans tempus epidimiale;" and he ends his book with the words "Non pro precio set pro precibus hoc egi ut cum quis convalescerit pro me oret amen." A fifteenth-century English abstract of the book says that it was written in 1365.

If I ever find time, I may work out the subject in full detail for a magazine, or, particularly if Col. Yule would join me, in a small book. At present my only aim is, as it has been in what I have written previously in this matter, to enlighten writers and students of literary history about the French physician who has come down to us as an English knight and—though, for all that we know, he never wrote a line of English in his life—as the Father (with a big F) of English prose. EDWARD B. NICHOLSON.

April 5, 1884.

PS.—I have since learned from Dr. Bormans, who has himself edited part of d'Oultremouse's chronicle, that the fourth part is now lost, and that Lefort's quotation is the only textual remnant of it known to him. Some sceptical reader may ask whether I can be sure that there ever was a fourth part, and that Lefort did not invent the quotation. Well, (1) d'Oultremouse ends his third book with the announcement that he is going to write a fourth; (2) his continuator, Johan de Stavelot, who died in 1449, says that d'Oultremouse's work was in four books, and went down to 1399; and (3) Fr. Adrianus, the continuator of de Stavelot, names among the works of the latter a transcript of the four books of d'Oultremouse's chronicle. Let me add that part of de Stavelot's

transcript is still extant, that he himself was a monk of St-Laurent-lez-Liège, and that he says that his transcript belongs to that community, so that Lefort's extract doubtless comes from de Stavelot's own transcript. I did not know who Lefort was. Dr. Bormans told me that he was a Liège herald of the end of the seventeenth century, that the quotation in the *Bibliophile belge* is from his genealogical collections in the State archives at Liège, that this part of the collection is a copy made by him from the older *Recueil héraldique des magistrats de Liège* of another Liège writer, Louis Abry (1643-1720), and that an abridgment of the lost fourth book of d'Oultremouse exists in one of Lord Ashburnham's MSS. [? B. 456].

Dr. Bormans says that he has inspected another work of d'Oultremouse, *Le trésorier de philosophie naturelle des pierres précieuses*, in the Bibliothèque nationale at Paris (French MSS. No. 12326), wherein Mandeville is mentioned in these terms:—

"Noble homme seigneur Jehan de Mandeville, chevalier, seigneur de Monfort, de Castelpouse [? Castelpouse] et de l'isle de Campdi, qui fu en Orient par long temps, si en fist ung lapidaire selon l'opinion des Indois" (fol. 5 et 6).

"Aux folios 55 et 56," adds Dr. Bormans, "il cite des passages latins du *Lapidaire des Indois* de Mandeville. Au folio 81 il dit que Mandeville avait été pendant sept ans 'bailliez en Alexandrie,' et qu'un Sarrasin avec qui il était lié lui avait donné de très belles pierres, dont lui, Jean d'Oultremouse, fit l'acquisition."

These references not only corroborate the genuineness of Lefort's extract, but throw light on another important point. There is a well-known *Lapidaire selon la vérité et l'opinion des Indois* of the fourteenth century, said in the MSS. of it to be translated from the Latin of Mandeville. Pannier (*Lapidaires français*, 1882) says that no Latin original is known, and throws discredit on the attribution to Mandeville; but I regard the facts stated by Dr. Bormans as practical proof that de Bourgoigne-Mandeville did write a lapidary, and wrote it in Latin. And the identification of Mandeville with de Bourgoigne makes him so prolific a writer that he may possibly have been the author of other works preserved and attributed to him in a MS. mentioned by Pannier as offered for sale by Techener in 1862—(1) *de la forme de la terre et comment et par quelle manière elle fut faite*, (2) *de la forme du ciel*, (3) *des herbes selon les judois et les philosophes de par dela*.

Lastly, I will take leave to state more fully what the early Latin edition of the travels says about John of Burgundy. The book is a small quarto, Venice-printed, without date. Its text (which is that given in Hakluyt) is altogether distinct from the full Latin translations of the travels; it is, in fact, an independent abridgment in Latin with a few additions, but it is printed from Latin MSS., for the Bodleian has two which agree with it. At the end, then, of chap. vii. "Mandeville" says that when he was stopping in the Sultan's court at Cairo he met a venerable and expert physician of "our" parts, that they rarely came into conversation because their duties were of a different kind, but that long afterwards at Liège he composed this treatise at the exhortation and with the help (*hortatu et adiutorio*) of the same venerable man, as he will narrate at the end of it. And in the last chapter he says that in 1355, in returning home, he came to Liège, and, being laid up with old age and arthritic gout in the street called Bassesanemi (MSS. "Bassasanenir" and "Bassasanonir"), consulted the physicians. That one came in who was more venerable than the others by reason of his age and white hairs, was evidently expert in his art, and was commonly called Magister Iohannes ad Barbam. That a chance remark of the latter caused the renewal of their old Cairo acquaintance, and

that Ad Barbam, after showing his medical skill on Mandeville, urgently begged him to write his travels; "and so at length, by his advice and help [*monitu et adiutorio*], was composed this treatise, of which I had certainly proposed to write nothing until at least I had reached my own parts in England." He goes on to speak of himself as being now lodged in Liège, "which is only two days distant from the sea of England;" and it is stated in the colophon (and in the MSS.) that the book was first published in French by Mandeville, its author, in 1355, at Liège, and soon after in the same city translated into "the said" Latin form.

I had always believed in Schönborn's arguments that this Latin abridgement cannot have been made by the author of the original French. But the interpolated quotations in chap. xxxiii. are wanting in the Bodleian MSS., and his other reasons now seem to me not entirely conclusive; a close comparison of the Latin with the French might confirm them, but would take more time than I can give. In any case, however, it would be difficult to doubt that the above statement originated either with Mandeville or with Ad Barbam, whom I maintain to be one and the same man. And a very adroit statement it is, for (1) it explains why Magister Iohannes was circulating the book, "The author was a patient of mine, and I helped him over it;" (2) it explains the invisibility of the said author—for the Liège reader infers that he has left for England, and the English reader that he is still at Liège; (3) it gives Magister Iohannes part of the credit of the book; and (4) it is a first-class advertisement for him professionally. If, in the matter of literary honesty, John a-Beard was a bit of a knave, he was very certainly no fool!

"A LYDFORD JOURNEY," BY WILLIAM BROWNE.

London: April 7, 1884.

This "facete and witty" poem, "The Excursion of a luxuriant Fancy on the most ancient Town and burrough of Lydford, lying in Dartmoor," has been often printed, but never, so far as I can discover, in a complete form. It is cited by Prince in the *Worthies of Devon*, and included, upon that authority, in Davies' edition of Browne's poems (three volumes, octavo, 1772). Prince and the editors who follow him give sixteen verses. In Mr. W. C. Hazlitt's version there are seventeen (*The Whole Works of William Browne*, two volumes, quarto, 1868). This is from the MS. in the Lansdowne Collection, and was first printed by Sir Egerton Brydges (*Original Poems never before Published*; Lee Priory, 1815). The additional stanza of Hazlitt's edition comes next after that upon the "strange strayed cow," which seems, among other things, to have moved the mirth of the visitors. It runs thus:—

"Sure I believe it there did rayne
A cow or two from Charles his Wayne;
For none alive did see
Such kynde of creatures there before,
Nor shall from hence for evermore,
Save pris'ners, geese, and we."

Mr. Hazlitt seems not to have been aware of a version of the poem in Thomas Westcote's *View of Devonshire in 1630*, edited by the Rev. George Oliver and Pitman Jones, and published at Exeter in 1845. Here we find as many as nineteen verses. In the same form, copied thence, it appears in Samuel Rowe's *Perambulation of the Forest of Dartmoor*, second edition, 1836. Collating this version with that of the Lansdowne MS. we get twenty verses. The three which I desire to see included in an edition of Browne's poems relate to the very interesting tribe of Gubbins, or Gubbings, made

immortal by Fuller and familiar by Kingsley. No stranger to Lydford wrote these lines:—

"The town's enclosed with desert moors,
But where no bear or lion roars,
And nought can live but hogs;
For, all o'turned by Noah's flood,
Of four score miles scarce one foot's good,
And hills are wholly bogs.

"And near hereto's the Gubbins cave;
A people that no knowledge have
Of law, or God, or men;
Whom Caesar never yet subdued;
Who lawless live; of manners rude;
All savage in their den.

"By whom—if any pass that way,
He dares not the least time to stay,
For presently they howl;
Upon which signal they do muster
Their naked forces in a cluster
Led forth by Roger Rowle."

Compared with the rushlights of other historians, the illumination shed by the author of these lines upon the great subject of the Gubbinses may well be considered blinding. Fuller speaks of them as a sort of "Scythians." Kingsley relates vaguely how "Salvation Yeo slew the king of the Gubbings;" but their king, according to Kingsley, was a second-rate sheep-stealer. If Roger Rowle had mustered his "naked forces," I suspect that escapade would have had but a sombre conclusion.

Of Westcote's *View of Devonshire* many MS. copies existed. There is mention of six in Moore's *History of Devonshire*, ii. 256. The editors of the Exeter edition do not tell us from what MS. their work was printed. If only its authenticity were established then at least we should know that these three extra verses were interpolated in the poet's lifetime. But there seems no good reason to doubt that they are genuine. Their character agrees admirably with that of the rest of the poem; and most likely no reason but ignorance of their existence has prevented their inclusion in an edition of Browne's poems. All the existing versions of this poem differ in minor details. Probably it would be a hard matter thus late in the day to come at the original form.

ERNEST RADFORD.

APPOINTMENTS FOR NEXT WEEK.

WEDNESDAY, April 16, 8 p.m. British Archaeological: "Tenby and St. David's Cathedral," by the Rev. S. M. Mayhew; "Antiquarian Researches at Nursling," by Dr. Wake Smart.

THURSDAY, April 17, 8 p.m. Linnean: "Algo-Fungal-Lichen Theory," by the Rev. J. M. Crombie; "Ornithology of New Guinea," IX., by Mr. R. Bowdler Sharpe; "Variation in Leaf of *Banksia marginata*," by Dr. G. Otto Pepper.

8 p.m. Historical: "May-Day in England," by Miss Annie Kemm; "The Formation and Early History of a Queen Anne Parish," by the Rev. William Dawson.

FRIDAY, April 18, 8 p.m. Philological: "Italian and Uralic Possessive Suffixes Compared," and "Albanian in Terra d'Otranto," by Prince L.-L. Bonaparte.

SCIENCE.

The Hebrew Language Viewed in the Light of Assyrian Research. By Dr. Friedrich Delitzsch. (Williams & Norgate.)

A WORD of the heartiest welcome to this instructive and stimulating fragment. The historical value of the cuneiform inscriptions is as widely recognised as a cuneiform scholar can desire, but the close relation of Assyriology to the study of the Hebrew language is not yet at all distinctly realised. Dr. Friedrich Delitzsch demands nothing less than a "re-formation of the Hebrew dictionary by means of Assyrian" (Preface, p. viii.). His Preface principally consists of a polemic against the ninth edition of Gesenius' *Handwörterbuch*, though he takes

care to say that his "censure is limited to those cases where the editors have erroneously deviated from the correct views of Gesenius himself, or have failed to recognise what Fürst and Levy had already anticipated." Like many English scholars, he protests against the undue weight given by modern Hebraists to comparisons of Arabic and Hebrew; but, instead of justifying thereby a conservative adherence to Jewish tradition, he takes a step in advance by substituting Assyrian for Arabic as the grand source of philological illustration and explanation. Not that Dr. Delitzsch stands alone; all trained Assyriologists, and those who intelligently follow their researches, are more or less avowedly with him. But this is the first time that a conspectus has been offered on a large scale of the results of the comparative method as applied by our new school.

Many of these results now for the first time see the light. *Shaddai*, for instance, is here connected with Assyrian *sādū*, "rock" or "mountain." Only a few days before reading Dr. Delitzsch's book I had printed the words "An Assyrian cognate to *Shaddai* is still wanting, unless we may compare *sādū*, 'mountain' (projection)." It is now pointed out that in the Assyrian list of synonyms (*W. A. I.*, v. 28, 82h) *sādū* is explained as a synonym of *sagū*, "to be high," while the next line contains the equation of *sādū* and *gablum*, "mountain." The explanation of *ḫmārim* is equally interesting. An Assyrian vocabulary, says our author, gives *ḫmāru* as a synonym of *dakū* and *labānu* (to throw down); hence the *ḫmārim* are the persons who throw themselves down in adoration. The hard word *ḫiddim* in Judg. ii. 3 is for the first time explained by the Assyrian *ḫaddu*, "trap" or "snare." Levy's explanation of 'ishōn, not "apple of the eye," but "strength," used like 'eḡem, is confirmed from Assyrian. The primitive word for "deluge" (*mabbūl*) is connected with Assyrian *nabālu*, "to destroy." The explanation of *b'rith* which I have ventured to adopt in commenting on Isaiah—viz., as primarily "appointment" or "decision"—is confirmed by the occurrence of the Assyrian verb *barū*, "to decide." Another difficult Isaianic word, *ḫabaqqaeth*, is most ingeniously explained to mean "reed;" in fact, as Dr. Delitzsch might have added, the graceful *Cyperus Syriaicus* is still found at the Rās-el-Anjeh in the Plain of Sharon and other marshy parts of the Holy Land. The occurrence of *ḫabaqillatu* in a list of the various kinds of reed had not before been brought into connexion with the Hebrew word; but (as the difference of meaning between Assyrian *rimu* and Arabic *rim* shows) it is not safe to argue from identity of names to identity of natural objects signified, and there is more than one serious objection to the rendering, "I am a reed of Sharon, a lily of the valleys." Three other Isaianic words are also exhaustively treated here; with two of them Mr. Houghton had led the way—*re'em*, "wild bull," and 'okhm, "jackals" (not "hyenas," as Mr. Houghton suggests); the third is *z'bbal*, "height." A new explanation is given of *abheveh*, Gen. xli. 43 (compare *Wo lag das Paradies?* pp. 225, 342), which, though rejected without discussion by Schrader, is, at any rate, plausible—viz., that the word

comes direct from the Assyrian *abaraku*, "grand vizier;" if no satisfactory Egyptian etymology be forthcoming, it seems reasonable to adopt a Babylonian one. I hesitate at present to accept the new explanations of *tartan* and *rab-mag*, also of the roots *nahal* (the account given suits some passages but not others) and *dagal* (is there any parallel in Assyrian to Cant. v. 10?—Ps. xx. 5 seems corrupt).

Heartily as I sympathise with Dr. Delitzsch's aims, I could desire a few mitigations of the Preface. I do not wish Arabic excluded from the range of comparison, and fear that some readers will imagine that Dr. Delitzsch does; and, while agreeing with his criticism of the explanations of proper names in the new Gesenius, I doubt if his own view of the formation of religious proper names is satisfactory. But this subject is a special branch of investigation; it lies somewhat aside from the studies of general philologists, nor does Dr. Delitzsch bring it too prominently forward. T. K. CHEYNE.

CORRESPONDENCE.

DR. BUDDENSIEG'S "WICLIF."

Cambridge: March 20, 1884.

I wish to offer some remarks with respect to the above work and the review written of it by Mr. Karl Pearson in the ACADEMY of March 15. Mr. Pearson says:—

"We have again to thank German scholars for two most excellent instalments of Wiclif research. . . . We must confess to a slight feeling of national shame when we find, exactly as in the case of the Early-English texts, so many foreign scholars foremost in the field. We should be very sorry indeed that any attention should be paid to nationality in this matter, or that the labour of editing should be transferred from thorough mediaevalists to incompetent Englishmen, yet we writhe somewhat under Dr. Buddensieg's taunt (p. vii.) that 'to edit mediaeval texts critically is work not very familiar to English scholars.' The statement is only partially true, and not very kind when inserted in the Preface of a work published by an English society. Still, the amount of truth in it calls for the serious consideration of our educational bodies. The establishment of a mediaeval school at one or other of our great universities is an imperative necessity; and we trust that, if any proposition of the kind is again brought forward, the party of obscurity may not once more be triumphant."

Mr. Pearson's patriotic "writhing" is easily understood. He is an excellent scholar himself, who must naturally feel no difficulty in preparing a critical text of any mediaeval author. And he is, no doubt, acquainted with many Englishmen who could do the same.

But it appears to me that Dr. Buddensieg's remark as to the "unfamiliarity" of English scholars with the editing of "critical" texts is uncalled for. It seems that the text which Dr. Buddensieg has given us in his two Wiclif volumes is exactly one of those texts with which we are but too "familiar" in this country. It is, I am sorry to say, quite clear from Dr. Buddensieg's Preface that he considers it to be the "duty" of an editor of mediaeval texts to alter the spelling of his MSS., and not even to record the discarded spellings in his foot-notes.

Dr. Buddensieg devotes nearly five pages to an explanation of the mode which he has adopted with regard to the orthography. It is painful to read them. He says (p. xvi.) in this matter he

"was not able to follow Theodor Sickel in his consequences. We have not (in the Wiclif case) to do with diplomas, which, I admit, may require to

be treated more cautiously. To go so far in the reproduction of the original text that even faults should be faithfully transcribed . . . cannot surely be required of an editor. . . . Evident mistakes of the copyist afford no help towards characterising writings of a certain period. For this reason I have not admitted the mistakes of the MSS. into the text, and have only given them sometimes in the notes."

Quite so! The only question is whether the editor is competent to decide between a "fault" or an "evident mistake" and a correct reading. Dr. Buddensieg only hints as to what "corrections" he has made, or was likely to make. For instance, speaking (on the same p. xvi.) of "apparent faults," he says in a note:—

"Sickel even prints such forms as *archiepcapellani*, *archiarchiepcapellani*, *archipellani*, *archiepcapellari*."

Dr. Buddensieg's note is unintelligible and misleading without a reference to Sickel. For instance, the form *archiepcapellari* is not necessarily wrong, as the note would suggest. It may, perhaps, be so in the particular instance pointed out by Sickel; but those who carefully examine the diplomas in which the above forms are found will no doubt thank Sickel for having printed them as he found them. I need not explain this point further, and only remark that "apparent faults" or "evident mistakes" are often far more instructive than a so-called "critical" correction, provided we are sufficiently trained to distinguish between the one and the other. It is to be regretted that Dr. Buddensieg has suppressed "apparent faults," instead of following Sickel's very simple but effective mode of drawing attention to them. Nor should he have overlooked Sickel's remark on these readings:

"In the beginning such forms may perhaps offend some, but they will soon get used to them, and this is exactly what I aim at, just as we, diplomatists, have become used to these negligences [?] in the Archetypa."

With respect to his "orthography," Dr. Buddensieg prints, on p. cxviii., a list of some of the words which are written in various ways in the MSS.—e.g., *ipocrite*, *ypocritas*, *ipocritarum* . . . *simoniam*, *symonia*, *simonyare* . . . *apocriphus*, *apocryphum* . . . *diffiniciones*, *diffinione* . . . *errectione*, *ereccionem* . . . *tolerarent*, *tolerarunt* . . . *blasphemare*, *blasfemaret* . . . *blazfemiam*, &c., &c., and he adds:

"To preserve to posterity these vagaries of the mediaeval copyist cannot be the duty of an editor. Just as little has he the right to perpetuate misconceptions and ignorance. To reproduce these corrupt forms in the text is, I believe, nothing else than to share in the carelessness or ignorance of the old scribe. I have, therefore, without special remark in the notes, at once given correctly [sic] in my text those forms which differ from the universal usage of the MSS."

Dr. Buddensieg's knowledge of Latin, and of Wiclif, is undoubtedly very great; but he has evidently not studied mediaeval Latin as a philologist, otherwise he would know how precious are most of the forms which he has discarded. They may be "vagaries;" but these "vagaries" are the very means by which we can only hope to explain (at least satisfactorily) not merely the forms which we find in Wiclif's time, or before and after him, but a good many of the words which we are speaking and writing at the present day. Does not *errectione*, *ereccionem*, *tolerarent*, *tolerarunt*, &c., give us the key to a form like *surround*, the origin of which was realised in this country only a few months ago? Could forms like *scenolentus* (= *caenulentus*), &c., be satisfactorily explained without knowing the "vagaries" of the scribes? And how are we to know them when editors suppress the forms through which the words have reached their final stage? They may be "vagaries." But Dr. Buddensieg should study du Cange, Diefenbach, and a host

of other Lexicons a little closely. He will soon realise that these "vagaries" have occurred in very respectable numbers, that they have lived through ages and in all regions, have produced endless forms and new words, and require careful handling.

In 1880 Dr. Buddensieg published, at Gotha, one of the polemical tracts of Wiclif ("De Christo et suo adversario Antichristo"). He then expressed himself as we could wish him to have done again in 1883:—

"Diction, construction, nomenclature, vocabulary, forbid us to let an author of the fourteenth century appear in the garb of the Augustan period; some codices may differ from each other orthographically, but a great many words are written in the same manner throughout; I print, therefore, *pene* for *poenae*, . . . *vulgaris*, *blasfeme*, *communis*, &c."

But in 1883 this same tract is reprinted, and we find that *katholicos* of 1880 is changed into *catholicos*; *comuniter* of 1880 into *communiter*; *vulgarium* into *vulgarium*; *harmonia* into *armonia*; *mysticum* into *misticum*, &c., &c.; even *Mosi* is altered into *Moyse*.

It is really irritating to see these totally unnecessary changes effected without the slightest notice as to the reading of the MSS. But, if this is Dr. Buddensieg's notion of a "critical" text, his remark that English scholars are "unfamiliar" with such texts is, as I have already said, uncalled for. It is no secret that the rule as to orthography which Dr. Buddensieg adopted for his Wiclif edition is the very rule laid down, officially, for the editing of the Master of the Rolls' Series. Consequently, the volumes in this series are "critical" editions, or ought, at least, to appear so to Dr. Buddensieg, if his Preface and his own manner of publishing Wiclif mean anything. Where, then, is the "unfamiliarity" of Englishmen with critical texts?

That Dr. Buddensieg found it difficult to translate the critical portion of his German work into English is natural, but that does not yet mean that the "terminology" which he had to employ is a "ground not yet trodden" by Englishmen.

Philology, therefore, and mediaeval Latin have gained little or nothing by these two Wiclif volumes. In this respect these so-called "critical" texts are by no means desirable objects. They destroy the bridges over which we are to walk on to the past or to the present.

The time has come that the doctoring of mediaeval texts should cease. Why should these texts be altered? Some would answer—the Master of the Rolls' books are for historians not for philologists; the Wiclif books are for philosophers, theologians, dogmatists, not for philologists. But, then, are historians, philosophers, theologians, dogmatists, so ignorant as not to know the meaning of *blasfemia*, *diffinicio*, or *diffinico*? Are they so helpless that they must have texts specially prepared for them? Prof. Skeat, to whom I spoke about Dr. Buddensieg's text, referred me to four lines of Thomas Hood, in which he alludes to the Otaheitan cooks who are said to chew the meat before they give it as food:—

"I do not hash the gospel in my books,
And thus upon the public mind intrude it,
As though I thought, like Otaheitan cooks,
No food was fit to eat till I had chewed it."

I believe that the other volumes now in preparation for the Wiclif Society, by Mr. Matthew and Mr. Poole, will also be "critical" texts, but, so far as I know, the readings of the MSS., if they are to be rejected for the text, will at least be recorded in the foot-notes.

If this is not the case, Mr. Furnivall should insist upon its being done. The necessity of unadulterated texts of English authors has long been acknowledged; that it has not yet been acknowledged with respect to mediaeval Latin

authors is, of course, owing to the importance of mediæval Latin, in its unaltered forms, not being known. The mediæval school, of which Mr. Pearson speaks, would soon teach us this importance. Meantime, it would be well if, for instance, the Cambridge Board for Modern and Mediæval Languages could do something to persuade editors that a text of Wiclif or any other mediæval author should not be trimmed and pared and chewed according to nineteenth-century notions.

It is all the more to be regretted that Dr. Buddensieg has altered his text, and omitted to record, whenever he thought fit, the readings he discarded, inasmuch as he seems to have taken great pains over his work, and has even now given a vast multitude of notes. Why should they not have been increased a little, so as to represent a complete text according to the MSS.?

J. H. HESSELS.

SCIENCE NOTES.

WE understand that the Anthropological Institute will hold its first meeting in the new rooms at the Zoological Society's house, No. 3 Hanover Square, on April 22, when the Marquis of Lorne will exhibit an ethnological collection from Canada. At the same meeting Sir Richard Owen will make a communication on the extinct race of Tasmanians, and Prof. A. H. Keane will contribute a very opportune paper dealing with the ethnology of the Sudan.

WE have received the first number of the *Bulletin astronomique*, the monthly organ of the Paris Observatory. It is edited by M. F. Tisserand.

PHILOLOGY NOTES.

A "WELL-KNOWN HEBRAIST" has telegraphed as follows to the *Times*, under date St. Petersburg, April 7:—

"Dr. Harkavy, of the Imperial Library, has just shown me some fragments of the Hebrew text of the Old Testament, written in characters quite different from those contained in all known MSS. and inscriptions. These fragments were sent to him for investigation by a private person. Fuller details, with photographic reproductions of the fragments, will shortly be published by Dr. Harkavy."

AN enterprising native publisher of Calcutta, Brajendra Lal Das, has undertaken to issue a cheap reprint of the early volumes of the *Asiatic Researches*, which he quaintly describes in his prospectus as a "sucking-pipe, through which man can drink the pleasures of knowledge," and a "referee for other valuable and renowned works." He purposes to issue the first volume by June of the present year, with all the plates, &c., of the original. The price is five shillings a volume.

WE are glad to hear that the *Euskal-Erria* of San Sebastian, which has been interrupted since the death of its late editor, Don José Manterola, will be resumed shortly under the editorship of Don Antonio Arzac. Its discontinuance would have been a loss to all students of Basque.

AT a recent meeting of the Académie des Inscriptions, M. Bréal read a paper entitled "A Peculiarity of the Tonic Accent in Greek." His argument was that the tonic accent, instead of marking an essential or radical syllable of the word, often falls upon a vowel that is merely euphonic. *παλάμη* is Latin *palma*; *ὠλένη* is *ulna*; *τοπίος*, = "lathe," is *τοπίος* in the dialect of Tarentum. We are thus enabled sometimes to recognise which of two forms is the older, for the accent on the vowel shows a late formation. *γάλας*, = "mother-in-law," must be later than Latin *glos*; *μοῦλος* must be later than

plumbum; *πατέρι* and *παράδι* must be later than *πατρι* and *πατρι*. The anomaly of the accentuation of the perfect participle may be explained in the same way, *λελυμένος* being for *λελυμνός*. The etymology of *scribere* is also thus accounted for. It is an importation from the Greek. *σκήριφος* or *σκήριφον*, = "pen," implies an earlier form *σκήριφος* or *σκήριφον*. M. Bréal's general conclusion was that the tonic accent in Greek has no etymological or logical import, but was purely musical, representing the raising of the voice by a fourth or a fifth.

MEETINGS OF SOCIETIES.

BROWNING SOCIETY.—(Friday, March 28.)

J. T. NETTLESHIP, Esq., in the Chair.—The Rev. J. S. Jones read a paper on "Browning's Ecclesiastics." A gallery of portraits, he said, so large and varied as his would have been incomplete without some such as these. There were, indeed, two limitations even in his case. His "ecclesiastics," so to generalise them, were mostly prophets rather than priests, when painted sympathetically, and in any case it was the prophetic side of their calling, well or ill exercised, which was treated; and, secondly, like this poet's characters generally, they were mostly foreign. There was, indeed, the somewhat unlovely English rector in the Inn Album (of whom the writer spoke at large), and there were the vulgar, but sincere, chapel-preacher in "Christmas Eve" and the great Puritan who brings the prodigal Ned Bratts to repentance. In the foreign gallery we have one Greek ecclesiastic—the pope or parish priest in "Ivan," perhaps the nearest approach to a lay figure of the whole; and two Jews, Jochanan Hakkadosh in *Jocoseria*, with his failure even in a preternatural life, and the immortal Rabbi ben Ezra, with his triumph of faith in an imperfect one. The gallery of Latins is very full. We have glimpses and incidental sketches in several plays (particularised) and in "Pippa;" vivid dramatic groupings in the "Forgiveness" and "Spanish Cloister;" two worldly prelates—types of old and new Renaissance—in he of St. Praxed and Blougram; a wonderful picture in "Fra Lippo," who was, however, there in reason to hope, not so bad a fellow as his traditional presentment. The most remarkable group of course is in "The Ring and the Book;" its friars, good and bad, its *bon vivants* and worldlings, fat little Conti, crafty Paolo, chiefest, of course, the chivalrous warrior-priest, Caponsacchi, and the Pope, of whom a short historical notice was given, showing his harmony with the poet's conception. The writer concluded by assigning to the apostle in the "Death in the Desert" the central place in the picture.—The reading of the paper was followed by an animated discussion.

CHEMICAL SOCIETY.—(Anniversary Meeting, Monday, March 31.)

DR. W. H. PERKIN, President, in the Chair.—The number of fellows is at present 1,324. During the past twelve months the society has lost by death nineteen fellows, including Sir C. W. Siemens and Messrs. W. Spottiswoode, J. T. Way, and J. Young.—The President read his annual address. After briefly alluding to the more important advances in chemical science, he drew attention to the fact that the number of original papers read before the society had steadily decreased since 1881, notwithstanding the steady increase in the number of fellows and the greater facilities for the study of chemistry now offered by the numerous laboratories recently opened.—The Longstaff Medal was awarded to Mr. O'Sullivan.—The following officers and council were elected: President, Dr. W. H. Perkin; vice-presidents, Sir F. A. Abel, Warren De La Rue, E. Frankland, J. H. Gilbert, J. H. Gladstone, A. W. Hofmann, W. Odling, Sir Lyon Playfair, H. E. Roscoe, A. W. Williamson, P. Griess, G. D. Liveing, E. Schunck, T. E. Thorpe, A. Voelcker, W. Weldon; secretaries, H. E. Armstrong, J. Millar Thomson; foreign secretary, H. Müller; treasurer, W. J. Russell; members of council, E. Atkinson, H. T. Brown, T. Carnelly, M. Carteighe, R. J. Friswell, W. R. E. Hodgkinson, D. Howard, F. R. Japp, R. Meldola, R. Messel, C. O'Sullivan, C. Schorlemmer.

ENGLISH DIALECT SOCIETY.—(Annual Meeting, Monday, March 31.)

THE annual meeting of the English Dialect Society was held in Manchester, and the occasion was made memorable by the circumstance that the founder of the society, Prof. W. W. Skeat, presided.—The Report, which was read by Mr. J. H. Nodal (hon. secretary), stated that the society's publications for the past year were three in number, to which a fourth was added, the gift to his fellow-members of Mr. Thomas Satchell. The first of the year's issues was a *Glossary of the Dialect of Almondbury and Huddersfield*. This was in the main the work of the Rev. Thomas Easter, formerly head-master of Almondbury Grammar School, who died in September 1876, and who had then been engaged in the collection of words in the district for over a quarter of a century. Mr. Easter before his death had requested his old friend the Rev. Thomas Lees, Vicar of St. Mary's, Wreay, Carlisle, to "complete this the cherished work of his life's leisure;" and Mr. Lees kindly undertook and had finished the task with a care and completeness which deserved the grateful recognition of the society. The second volume of the year, and the fortieth publication of the society, was a *Glossary of Hampshire Words and Phrases*, compiled and edited by the Rev. Sir William H. Cope, Bart. *English Dialects in the Eighteenth Century* was the title given to the third of the society's publications for the year. It was a reprint of all the dialectal words in N. Bailey's dictionary, and had been edited, with an Introduction, by Mr. W. E. A. Axon. Mr. Satchell's present to the members (those on the list for 1883 only) was a privately printed "older form" of *The Treatise of Fysshinge wyth an Angle*, attributed to Dame Juliana Barnes (about 1450), and printed from a MS. in the possession of Mr. Alfred Denison, of Albemarle Street, London. This treatise was believed to be some fifty years older than the one which was printed by Wynken de Worde in 1496. Mr. Satchell had supplied an interesting Introduction and a Glossary, the latter compiled with the aid of Prof. Skeat. The work undertaken by the society had again been helped during the year by the labours of writers unconnected with it. Mr. G. L. Gomme had devoted the second volume of his "Gentleman's Magazine Library" to a collection of the dialectal and popular sayings which appeared in that periodical from its commencement in 1731 to 1868. The Rev. G. S. Streetfield had appended a Glossary of Lincolnshire words to his work on *Lincolnshire and the Danes*. Mr. Clark Russell, the novelist, had issued (Sampson Low) a collection of sea terms, with their definitions, under the title of *Sailor's Language*—certainly the most comprehensive modern sailor's dictionary yet compiled; and Mr. W. S. Gresley had published a *Glossary of Terms used in Coal Mining* (Spon), which Mr. Britten found, after examination and comparison with his MSS., would not render his proposed "Dictionary of Mining Terms" unnecessary. Mr. Britten had a much larger number of words. Mention should be made of some papers on the Celtic element in the Lancashire dialect which the Rev. J. Davies was contributing to the *Archæologia Cambrensis*. The publications for 1884 would be selected from the following: *English Plant Names*, by James Britten and Robert Holland, part iii., completing the work; *A Cheshire Glossary*, by Robert Holland; *Public School Words*, by A. Percy Allsopp; *Lancashire Glossary*, part iii. and last; and *A Word List illustrating the Correspondence of Modern English with Anglo-French Sounds*, by Miss Bertha M. Skeat. The last-named was designed as, in some measure, a substitute for the "History of French Sounds in English" which Mr. Henry Nicol promised, but, unhappily, never lived to write. The Report gave the names of a number of works in preparation, with the date of their probable appearance, including a volume of original Glossaries for issue in 1888, concerning which, it said, it was probable that more than one volume of the kind would be required. The income for the year, including a balance of £182 from 1882 and nine payments in advance for future years, had been £425. The payments had been £294, which left the sum in hand £131. The number of members was 270, making, with 48 libraries, a total of 318 subscribers—an increase of seven on the preceding year. The Report concluded with two sec-

tions on phonetic work, the one referring to a paper read by Mr. A. J. Ellis, and the other to researches by Mr. Thomas Hallam, mainly in the counties of Derby and Norfolk.—The Report was adopted, and the office-bearers re-appointed.—Messrs. George Milner, C. W. Sutton, Edwin Waugh, C. Madeley, G. W. Napier, G. Sevendells, Thos. Hallam, W. E. A. Axon, and Prof. T. N. Toller were among the speakers.—The Chairman, in his address, gave some interesting particulars of the early history of the society, and handsomely acknowledged the great help it had received from Manchester. The main part of his address was devoted to the subject of an English Dialect Dictionary. This, he said, was "a matter which the members of the society must consider very carefully. Such a thing would clearly have to be done, and the society must have something to do with it, but it was far beyond them to undertake the printing of such a work. He thought something might be done at once in the way of beginning the work, but what they wanted to know, first of all, was who would publish or print it. They had one offer with which he was not satisfied; but it occurred to him that the right people to undertake it were the University of Cambridge. Oxford had already undertaken a similar work, only on a larger scale—viz., the great English Dictionary of Dr. Murray, and, in the emergency of their not being able to pay Dr. Murray for his services as editor, Mr. Gladstone had come to the rescue. We happened to have, at the present time, a statesman who cared for English literature, and he had granted to Dr. Murray a pension of £250. He (Prof. Skeat) did not know whether the pension was for life or during the continuance of the work, but he supposed it would come to the same thing. He applied to Cambridge University, which, it must be remembered, had much less money to work with than Oxford, and was asked to attend a committee meeting; and the result was that the Syndicate of the Pitt Press passed a resolution expressing their willingness to undertake the publication and printing of an English dialect dictionary provided they were guaranteed against loss. Of course, the Pitt Press would be perfectly safe; but the friends of the proposal would have to consider whether they could guarantee the Syndicate against loss. They must consider, too, whether there would be any money with which to pay an editor. What they wanted was for some one to give them £5,000, and then he thought the thing would be settled. If no one was prepared to do that for them, he did not see why they should not make a sort of subscription, and he should be very glad to give £50."

ARCHAEOLOGICAL INSTITUTE.—(Thursday, April 3.)

EARL PERCY, President, in the Chair.—In opening the proceedings, the President spoke in touching terms of the sad death of the Duke of Albany, and moved that a special vote of condolence be presented to the Queen, as patroness of the Institute, expressing sympathy with her after the additional blow that has fallen upon her. He also moved a vote of condolence to the widowed Duchess of Albany.—Mr. Gosselin read a communication from Precentor Venables on the recent discovery at Lincoln of a Roman altar dedicated to the *Parcae* and *Numina Augusti*. It is inscribed *PARCIS DEABVS ET NVMINIBVS AVG C ANTISTIVS FRONTIVS CVRATOR TER AR D S D*. The altar was found at a depth of thirteen feet below the surface, lying face downwards, on a bed of dry river gravel, covered with alluvial soil and made ground. Owing to this circumstance the letters of the inscription are wonderfully preserved.—Mr. Park Harrison read some notes on early sun-dials. He mentioned that he had lately met with one over the south door of the Anglian church of Daglingworth, near Cirencester, which was divided into four spaces of day-time, in a similar way to the well-known examples at Corhampton and Warnford, in Hampshire, both of which were attributed to Bishop Wilfrith, the founder of the churches in which they were built.—Mr. W. Vincent read a paper, illustrated with rubbings of brasses, on the church of St. Michael at Pleas, Norwich, and its monumental inscriptions, in which he stated that hardly any alteration or destruction of monuments has taken place in this church since the time when

Blomefield wrote his History of Norfolk. The whole of the inscriptions, which are comparatively late, have been transcribed by the Society for Preserving the Memorials of the Dead.—Mr. R. J. Andrews exhibited a collection of Hertfordshire tradesmen's tokens of the seventeenth century, and made some interesting remarks thereon.—There were also exhibited: by M. Seidler, a plaster cast of the face of Charles XII. showing the wound which caused his death, a terra-cotta medallion of Franklin by Nini, and a MS. Book of Devotions, 1466; and, by Mr. Gosselin, a MS. dated 1469, "Leonardo Bruno di Bello Punico."

PHILOLOGICAL SOCIETY.—(Friday, April 4.)

DR. J. A. H. MURRAY, President, in the Chair.—Mr. Alexander J. Ellis, V.-P., read a paper on "The Insular Scotch Lowland Dialect and the Border Mid-Northern Dialect of the Isle of Man." Mr. Ellis found that the peculiarities of the Orkney and Shetland dialect showed that it was essentially Lowland Scotch spoken by Norsemen. The distinctive character was the nearly general treatment of *th* in *this* as *t* simply, and *th* in *then* as *d*. In Shetland, also, *ch* initial became *st*. Mr. Ellis gave a full account of the characteristics of each dialect, and read specimens which he had had read to him by natives of Shetland. He also drew attention to the English spoken in the Isle of Man, which, though strictly Midland, yet presented—at least in the Northern parts—an analogy to Orkney and Shetland in the treatment of *th* as *t* in *t'ing*, *t'ree*, *t'imble*—thing, three, thimble. For specimens of both North and South he was indebted to very careful studies made from natives by Mr. Thomas Hallam, of Manchester. The Scilly Islands have no dialect, the Isle of Wight is part of Hampshire, the Isle of Sheppey is part of Kent, and the Channel Islands are Norman-French. This, therefore, completes Mr. Ellis's preliminary survey of English dialects. His book on the phonology of existing English dialects is in active preparation, and he hopes to report progress in a year's time.

FINE ART.

19TH CENTURY ART SOCIETY, CONDUIT STREET GALLERIES.—THE SPRING EXHIBITION NOW OPEN from 10 to 6 Daily.—LAST WEEK.—FRESHMAN and MARRIOTT, Secs.

THE ARCHAEOLOGICAL SURVEY OF WESTERN INDIA.

Report on the Buddhist Cave Temples and their Inscriptions. Report on the Elura Cave Temples, and the Brahminical and Jaina Caves of Western India. By James Burgess. In 2 vols. (Trübner.)

AMONG the drawings of Daniell, the Royal Academician who went to India about the end of the last century, will be found some of the rock-cut temples, one of which is a large view of the Kailasa. But it was not till Mr. Fergusson published, in 1845, his *Illustrations of the Rock-cut Temples of India* that the systematic study of these wondrous remains of ancient art really began. Railways did not exist at that date, yet Mr. Fergusson managed to travel over the wide expanse of India and made sketches of its architecture, including the rock-cut temples, one of them being the Kailasa, a task the present writer has also gone through, but one which, from the amount of details, any artist would prefer in the present day to depute to a photographer. The conclusion Mr. Fergusson came to at that time was that the Buddhist caves were the oldest, and that the Brahminical followed on the decay of its rival faith. As the architecture of India became better known, this broad classification was amply confirmed; and, after a time, approximate dates of some of the caves were suggested. The progress of this study may be followed in Mr. Fergusson's works on Indian architecture.

In 1873 Mr. Burgess was appointed to superintend the Archaeological Survey of Western India, with the special object of surveying the rock-cut temples of that region. By 1878 three volumes of *Reports* had been published, containing drawings, photographs, plans, sections, as well as copies of inscriptions with translations. With this, and other material which had been accumulated, a large work on *The Cave Temples of India* (ACADEMY, October 30, 1880) was produced by the combined labours of Mr. Fergusson and Mr. Burgess. The two volumes whose titles head this review are the fourth and fifth *Reports* of the Western India Survey, but it is stated that they are at the same time "Supplementary to the volume on *The Cave Temples of India*." One of these volumes has sixty plates and the other has fifty-one, besides a large number of wood-cuts.

This slight sketch will convey some idea of the progress that has been made in our knowledge of the temple caves of India, and also explain the relation of Mr. Burgess's two last contributions to it; but the value and extent of these contributions can only be fully appreciated by reading and studying the *Reports*. The drawings have been most carefully done, and are reproduced in exact facsimile by the photo-lithographic process. The autotypes give perfect and enduring representations of many of the caves, and some of the wood-cuts are perfect specimens of that art. The accuracy of the drawings can be vouched for by the present writer, from having made sketches of many of the same subjects on the spot. Accuracy is the first requisite of an archaeological work, but these volumes are well got up in every respect, and might be even described as sumptuous.

For the first time we have general plans of Ajanta and Elura, showing the position of each cave. A transverse section of the Kailasa is given, which will assist anyone who has not seen that vast monument to comprehend some of its intricacies in a way which no pictorial representation could accomplish. The temple in the scarp on the south side, as well as the Lankesvara temple in the northern scarp, are shown remarkably well by means of this section. The massive pillars, with bold projecting ornaments, of the Lankesvara cave make it one of the most striking and picturesque of the Elura group. Some of its pillars are given in the fifth volume, as well as its sculptures. By treating of the Buddhist group of caves at Ajanta along with the Brahminical, Mr. Burgess has been able to show in some cases the transition in the sculptural forms from the one faith to the other. He confirms the theory that the Brahminists adopted the idea of excavating cave temples from the Buddhists, and that the one series must necessarily follow the other in date. It turns out now that the one series overlaps the other, and that the Brahminists had begun to make caves before the Buddhists had ceased to do so. Mr. Burgess dates the Ramesvara cave as early as A.D. 630, while the Tin Thal, which is Buddhist, and evidently of the Mahayana school, he places as late as 700. The date of the Kailasa has also been determined to within a very few years. At Pattadakal there is a constructed temple, the plan of which not only closely resembles the Kailasa, but its unusually large dimensions coincide within a very few feet;

the art on both is the same in style, and many of the ornamental details are said to be identical. An inscription in the Pata-dakal Temple states that it was erected by a queen of the second Vikramaditya Chaluba, in A.D. 733. This was during the reign of Dantidurga, the great Rathor king, *circa* 730 to 755. He conquered the whole of the Dekhan, including the region in which Elura is situated, and the Kailasa may now be assumed to be the work of his reign. That Dantidurga himself caused this great monolithic temple to be excavated is almost certain, for such an elaborate undertaking could not have been accomplished except under the auspices of some powerful monarch. This conclusion is rendered still more probable from an inscription in the Das Avatara Cave, recording that Dantidurga made a visit to Elura, which may have been on the occasion of its dedication. The founder of the Karle Cave has also been identified by means of an inscription on the left hand of the verandah, which informs us that this "most excellent rock-mansion in Sambudvipa"—one of the old names of India—was "established" by "Seth Bhutapala from Vajanti." There is no date; but it has long been understood that the cave belongs to very nearly the beginning of the Christian era. The discovery of this name in the Karle cave has been made since the *Cave Temples of India* was published; and, when we remember the mysterious antiquity, far back in prehistoric times, which used to be ascribed to the rock-cut temples of India, it is startling to find ourselves becoming familiar with the names of those who commanded their construction. But these inscriptions are revealing more than this. One at Kanheri tells us the names of the men who executed the work; it mentions the monk—"the reverend Bodhika" is his name or title—who was probably the architect and overseer, "together with the stonemasons," whose names unfortunately are undecipherable; but immediately after this we have "and with the polisher Skandaraki," thus giving us one of the subordinates who was employed on these interesting monuments.

Still more valuable matter is found in these inscriptions. There are several archaeological questions in India involved in the geographical significance of the word *Yavana*. At first it was supposed to mean Greek, and to be the same as *Yavan*. It has long been evident that the word, although applied to the Greeks, had also a wider signification. "*Yavana*" has now been found on the inscriptions in the Buddhist caves. It would seem that some of these places were made by means of gifts from many people. One person would give sufficient money to make a column, another would contribute a tank, a cell, or a stone seat for the monks; and the names of these donors were in many cases inscribed on the rock, in the place or object which resulted from the gift. Now we find that some of these donors were Yavanas. For example, certain of the pillars of the Karle cave were the gifts of "Yavanas of Dhenukakata;" at Junnar a refectory is recorded as being given by the *Yavana Chita* (Chaitra) of the Gatas (or of the Gata country); at Nasik there is an inscription in a cave stating that it was the gift of Indragnidatta, a *Yavana*, "a native of the northern country [and] inhabitant

of Dantamitri." It is clear that men who were Buddhists, and had names beginning with Indra, cannot be Greeks. The word *Yavana* most probably referred to the Northwest of India. Mr. Burgess has tried to localise some of the places named; one he assigns to the Punjab, and another to Arachosia.

Another indication of progress in our knowledge of the Buddhist caves makes its appearance in the *Cave Temples* as well as in these volumes. This consists in distinguishing some of the caves as belonging to the Hinayana and others to the Mahayana sects. The Hinayana may be described as the Low Church, while the Mahayana was the high form of ritual. The former of these, or the "Lesser Vehicle," was the early or primitive teaching and rule of the Buddhist monks; while the "Greater Vehicle," which dates from about the first century of the Christian era, was a development into a more elaborate form of worship, and along with it were introduced new characters, such as Bodhisattwas, Padmapani, Avolokiteswara, &c. Figures of these saints, or deifications, appear in the sculptures, and are valuable as a basis by which dates may be arrived at. It was not till about the middle or end of the fifth century that this later development affected the architecture and sculpture of the caves. The Buddhist caves at Elura would seem to belong to a late period, and the evidences are plentiful that they were excavated by those who followed the rule of the "Greater Vehicle." By comparing the plates of the sculptures in vol. v. it will be seen how the figures of the late caves approach in style to those of the earlier Brahminical. If we were better acquainted with the details of the Mahayana ritual, a careful study of these sculptured works might throw light on that still dark subject, the downfall of Buddhism and the triumph of its rival worship. Our knowledge is as yet too slight to venture on even the vaguest suggestions. Still it may be worth pointing out that some of the Buddhist figures hold the *vajra* in their hands; and in pl. 34 it will be seen that Indrani, one of the Saptamatris, in the Ramesvara cave, holds the same symbolical instrument. Mr. Burgess, as already mentioned, gives a very early date to this cave, about fifty years after A.D. 579; it was thus close upon the period of the Buddhist caves, if not slightly overlapping them. In the same plate the Saptamatris from cave 22 are given, and in Indrani's hand, instead of the Buddhist *vajra*, we have the *trisula* of Siva. This transition from Buddhist to Brahminic emblems is only a hint, but it is a suggestive one. Mr. Burgess gives a number of drawings of the *vajra*, which he correctly identifies with the old Buddhist *trisula*, and with the *dorje* of the Tibetan Lamas. One from Nepal is given in which the symbol is doubled at each end; but it may be stated that in Tibet many of these instruments are composed of four *trisulas*, or eight prongs all round, forming a corona whose general appearance is such that no one would suspect it to have any connexion with the *vajra*. The *vajra* is said to be the thunderbolt of Indra, but it seems to have been a very old symbol. In coins of Elis which date about the fourth century B.C., the thunderbolt of Zeus is marvellously like the

old Buddhist *trisula* or *vajra*, as well as the *dorje* of the Lamas of the present day.

Although there is much that is tempting, our limits will not permit of saying more. We can only congratulate Mr. Burgess on these splendid volumes, which must, from the faithful work they contain, become books of reference of the greatest value. By their aid scholars can now study almost every detail of the cave temples of India in ease and comfort at home in their libraries.

WILLIAM SIMPSON.

THE FRENCH GALLERY.

M. JOANOWITZ has, no doubt, had unusual advantages in studying under so admirable a painter as Müller, but his picture at Mr. Wallis's gallery is nevertheless a remarkable achievement for so young an artist. It is not like young work at all. It is masterly in execution to begin with, the drawing and colour are alike fine, and the spirit, of which it is full, has no touch of exuberance, but is throughout controlled by rare dramatic tact. Qualities which generally arrive only after long study seem to be instinctive in this young artist. From the quotation which stands godfather in the Catalogue the scene appears to be laid in Servia. A boy is having a lesson in fencing with a sword in each hand, his instructor being an old warrior, who holds his wrists and shows him how to parry the attacks of a handsome young Servian, who, with a good-natured smile, fences as he sits. The operation is being watched by two or three men with critical interest blended with amusement, and by a woman, with a baby at her breast, and a young girl; the former (probably his mother) smiles on the boy, the girl snaps her fingers with excitement. The composition of this well-conceived scene is fresh and effective, the execution unhesitating and thorough. A *début* in which there is so much performance as well as promise has seldom been seen.

Another novelty, at least to the English public, is an example of the severe and strange art of W. Leibl, called "In Church" (166)—a picture conceived much in the spirit of Legros and executed with the veracity and finish of a Van Eyck. In the matter of the hideous blue-and-chocolate dress of the young woman we wish the artist had been less faithful, but the feeling in the heads, especially in that of one of the old women, is very fine, and as a specimen of facsimile painting it could hardly be excelled. A complete contrast to this could scarcely be found than in a picture by Bargue—"An Egyptian Interior" (169)—on which the artist was engaged at the time of his death. By Karl Heffner there are, as usual, some bright and airy landscapes, but they seem to us to be somewhat more flimsy than his wont. Of the large examples we prefer "An Autumn Eve" (128). Another customary feature in this exhibition—works by deceased French artists—is not wanting. The Corots are small and of no special interest, but there are two small and rich little pictures by Diaz—a glowing "Bit of Fontainebleau Forest" (77) and a "Fortune Teller" of noble colour. There is a fair Dupré also (44); a good Troyon, "Man is born to Toil" (141); and an admirable specimen of Fromentin, "African Camp Followers" (45). The latter picture is worthy of special attention, as Fromentin's works are rare, especially in this country, and this is marked by the refinement and the poetry with which he treated such subjects. Nor can we doubt of its truth to the essential character of the country and its natives, which he studied so long and earnestly. Among the younger painters of little cabinet pictures of character in the

style of Meissonier, none is of greater promise than the artist who now calls himself G. Holweg. We had occasion to call attention to a beautiful specimen of his work at this gallery last year. The present collection contains two—one apparently painted some years ago (2), representing "A Cavalier," and another, more profoundly studied and of finer finish, in which we see a Cardinal connoisseur examining a print. Another gem of the same class, not so attractive in subject, but admirable in character and reaching almost to perfection in execution, is Seiler's "A Wilful Youth will have his Way" (69).

Among the larger pictures there are two portrait compositions by Kaulbach marked by his usual distinction. We scarcely know whether to prefer the "Elegant Young Lady and her Dog" (136) or the sweet and unaffected "Sisters" (171). A small picture by the same artist, "Dressed for Conquest" (139), has some charming qualities, but the lady would have a greater chance of success if her complexion was a little more clear. A splendid cattle-piece by Van Marcke (17), and Echter's fine dramatic scene of village gambling, "La Ruine d'une Famille" (102), justify their central positions on the walls; and, though the subject is very worn and the treatment commonplace, there is much to admire technically in de Blaas' "World and the Cloister" (54). Another very clever, and in some parts refined and beautiful, picture is Skutezky's "Souvenir de Venise," but it is quite spoilt by its vulgar tourists. Subjects of any novelty are scarce, and invention among painters seems at a low ebb. Among the more fresh are some very clever "impressions" of Rome during the Carnival by Pradilla (60 and 68). These will repay more careful examination than one would be inclined to think from a first glance at their sketchy surfaces. They are full of incident and character. In "Hare and Hounds," by Kowalski, there is great spirit; and several works by Bochmann are of his best quality. In a collection where the pictures have been carefully chosen, it is, of course, impossible not to omit mention of many clever and pleasant works.

ART SALE.

THE most important sale of Turner's engraved work which has taken place for a long time occurred at Christie's last week, when not only were two sets of the *Liber Studiorum*, in tolerable condition, sold *en bloc*, but the opportunity was likewise afforded of buying separately some of the very rare etchings which were Turner's own handiwork, some equally rare engravers' proofs, and certain fine impressions of the published states. The sale accordingly aroused a good deal of interest, and the prices for the rare and fine pieces were in many cases high. Inferior impressions, of which, alas! there were too great a number, went, of course, for small sums; but these make no appeal to the true collector—he passes them by. The two sets of ordinary impressions, of which we spoke above, were sold the one for £451 and the other for £315. These included neither the worst nor the best impressions of the sale. Among the prints sold separately, we should chronicle "The Little Devil's Bridge," £12 12s. (Hogarth); the "Calm," £15 4s.; "Raglan Castle," £13 2s. 6d.; and the "Source of the Arveron," £12 1s. 6d. (Agnew). These, and many others, were from the collection of the Rev. Stopford Brooke, who, no doubt, retains his complete set of prints of choice. Among the engravers' proofs, which are of interest not as completed works of art but as representing various stages of Turner's labour and of that of the engravers whose hands he employed, we should mention the Egremont seapiece, £23 (Fine Art Society); a proof before

title of the "Lake of Thun," £25 (Colnaghi); a beautiful engraver's proof of "Bridge and Cows," otherwise the "Wooden Bridge," and sometimes known as "the Gainsborough *Liber*," £18 18s.; the "Coast of Yorkshire," from the famous collection of Mr. Stokes, which passed afterwards into the hands of his niece, Mary Constance Clarke, £24; "Peat Bog," with the same desirable provenance, £33; the wild and impressive subject of "Solway Moss," £94 (Agnew); the "Little Devil's Bridge," £94; and the "Isis," £110. Among the rare pure etchings, that of the "Procris and Cephalus" fetched £8, and that of the "Crowhurst" £12. A complete set of the *England and Wales* series, from the Turner sale, sold for £88 4s. This was not a high price, and it is probable that collectors are beginning to be aware how inferior is this series to its companion work, likewise engraved in line, the *Southern Coast*.

NOTES ON ART AND ARCHAEOLOGY.

MR. FILDES'S contributions to the Royal Academy will consist of two pictures in what may be called his later Venetian manner—that is to say, they are not, like his English work, much concerned with incident of sentiment, but are painted in candid reliance on the outward charms of Venetian colour and line. The larger of the two—but not the one which, it may be, qualified judges will consider the more artistic—represents a group of idle Venetian girls gathered together by the steps that divide a Venetian house door from a Venetian canal. In the background an elderly woman combs the dark hair of one of the more luxurious of Mr. Fildes's models; in the foreground, a blonde child leans to the waters, and is occupied with sailing a toy-boat. But the occupations such as they are, whether of child or crone, are but excuses for a happy indolence, and the subject itself is but an excuse for the artist's persistent presentation of selected contours and of glowing hues. Mr. Fildes, in his second picture—which is the one we prefer—limits himself to a single figure. She stands, dressed in cheap but splendid blues, beside a flower-stall gleaming with reds and brilliant whites. Again the true interest is in the realisation of that fullness and clearness of colour which are perhaps most apparent in Venice. A delight in richness and gaiety of hue, which may not have been suspected from Mr. Fildes's English subjects, is betrayed in the canvases soon to be seen at the Academy.

MR. MULLINS'S sculpture, destined this year for the Academy and the Grosvenor, will more than confirm his present position, among the better judges, as an artist of refinement and force. He has this year been particularly fortunate in a comparative freedom from the hopelessly uninteresting work of posthumous portraiture, and has produced three groups or figures in which there has been room either for the play of the imagination or for the well-rewarded study of chosen form. "Bless me, even me, also, O my father"—Esau's exclamation to Isaac—is the line whose sentiment is illustrated by Mr. Mullins's large group in plaster, in which the young and stalwart man kneels imploringly before the helpless and aged. A line from "Paradise Lost" constitutes the motive for a second and smaller work, in which the principal object is the recumbent figure of a girl. A third work—which has reached the stage of marble and is of exquisite completeness and delicacy—may be called either "Purity" or "Memories." We would hope the latter, for the attitude of the youthful undraped figure, though indeed sufficiently chastened, is essentially one of reverie. Anyhow, the pose rather than the moral quality is its real artistic motive. It was wrought for its beauty. Mr. Mullins is

one of the few living sculptors possessing not only the dexterity of hand but the refinement of vision needed to preserve all that there is of poetical in what is, after all, so frank a study from the life.

MR. CARL HAAG, among the three drawings which he has prepared for the Royal Society of Painters in Water-Colours, has one which will more than vie in interest and importance with his large drawing of last year; nor can realisation of texture and light in the art of water-colour be expected to go any farther than Mr. Haag has carried them. The subject of his most important drawing is the return of Eliezar with Rebecca. The journey leads through various country, some of it barren and some of it fruitful, but the particular stage of it which is now being accomplished is one in which the scenery is mountainous and the land sterile. Rebecca—whose beauty the artist has carefully secured—is mounted on a camel, which is gaily caparisoned. An eastern sky blazes above her its over-powering blue and bewildering light. In the front, Eliezar—a trusty man of more than middle age—marches triumphantly with the knowledge that his mission is in act to be fulfilled, and that it is indeed an admired beauty that he is bringing home to his lord. Mr. Carl Haag has never engaged upon a work that is surer of popularity.

THE drawings and sketches of the late Alfred Newton, of the Royal Society of Painters in Water-Colours, will be sold by Messrs. Christie on April 16. They chiefly represent Highland scenery.

English Etchings for April gives us an elaborate "Harlech Castle," by Mr. S. H. Baker, and a rather scratchy "Gulf of Genoa," by Mr. W. H. Urwick; but its most important plate is Mr. W. Strang's telling portrait of "Francis Seymour Haden." In the letterpress Mr. F. Wedmore treats briefly, but with both vivacity and insight, of the progress and characteristics of Dr. Haden's art—an art which, in virtue of its greater passion and fuller poetic feelings, ranks, we cannot but think, even higher than that of Mr. Whistler, the only living rival worthy to be named along with the London surgeon as a "painter-etcher."

IN a long review of Dr. Richter's *Literary Works of Leonardo da Vinci*, the *Nation* of March 27 says of it: "In the archaeology of art there has been probably no more important undertaking than this of Dr. Richter's."

THE French papers state that the original of Raphael's "Madonna of Loreto" has been discovered in a public museum at Hyères. The picture in the Louvre bearing this title (No. 378) has long been acknowledged to be only a copy.

AMONG the latest results of the excavations at Rome are the discovery of a Jewish cemetery outside the Porta Major of the second or third century A.D.; a leaden *bulia* with the fragmentary inscription . . . ANNES · EPI · . . ECCL · SCR, which Mr. Stevenson would refer to John, Bishop of Syracuse, in the seventh century; and a tombstone in the cemetery of Domitilla to a boy aged only three months, with the figure of a naked infant, with wings, kneeling, as in prayer, between two doves. Together with the now famous find of Anglo-Saxon coins in the House of the Vestals, was a *fibula* of copper, inlaid with silver, bearing the words DOMNOMA | RINOPAPA, referring undoubtedly to Pope Marinus II. (942-46).

THE Stadtbauamt in Bern has discovered lately among its archives a mediæval architectural sketch of the northern tower of Strassburg Cathedral, with a "helm" or cupola. In the year 1760 a quantity of old drawings were stored away for want of room. These have just been overhauled, and several of them prove to

be of great value as illustrations of art-history and local archaeology. The drawing in question agrees in all its principal details with those of the Liebfrauen Kirche at Esslingen, built in 1460 by Matthäus Böblinger, and with those on the architectural plan of Ulm Cathedral found in Strassburg. There is no documentary proof of the date of this sketch. But the experts of the Bern Künstlergesellschaft who have examined it agree in their belief that it came from the Strassburg Bauhütte before 1349, when Johann Hültz, of Köln, completed the existing and very dissimilarly conceived work. They attribute it to the Master Ulrich von Ensingen, who was busy on Ulm Cathedral in 1392, and from that year until 1399 presided over the works at Strassburg. His son, Matthias von Ensingen, was called to Bern in 1420 for the building of the Münster; and the two eldest sons of Matthias, Vizenz and Moritz, the latter of whom died in 1483, were masters of the works at Bern. The Bern Künstlergesellschaft is about to publish a short history and description of this valuable "Bauriss," with a photograph from the original.

IN the ACADEMY of March 29 a note referring to archaeological explorations in Tunis turned the name of M. Ernest Babelon, the French explorer, into the name of a place. M. Babelon is at present engaged in excavating the site of ancient Carthage.

MUSIC.

RECENT CONCERTS.

LOUIS SPOHR, the celebrated violinist and composer, was born on April 5, 1784, and last Saturday the hundredth anniversary of his birth was celebrated both at the Crystal Palace and at the Popular Concerts. At the Palace the whole of the programme was devoted to his works, and included "The Power of Sound" Symphony, the Concerto for Violin and Orchestra No. 8 (played by Herr Gompertz), the Overtures to "Faust" and "Jessonda," the *adagio* from the ninth Concerto, and some songs. Spohr was, perhaps, not a genius like Mozart or Beethoven, but he was a very remarkable musician; and this tribute to his memory was reasonable and right. With the exception of Beethoven, there is probably no composer to whom one can listen for two hours without experiencing some feeling of monotony; and there are certainly many whom we should choose before Spohr for an afternoon's musical feast. However, on an occasion like this the scheme demands praise rather than condemnation.

Mr. Arthur Chappell gave a very meagre selection, and it seems strange that he should not have selected one of Spohr's many Quartetts which have never been heard at his concerts. Spohr wrote thirty-four Quartetts and four double Quartetts: of the former, only eight have been given; of the latter, two. The programme commenced with the Quartett in E minor (op. 45, No. 2), followed by a charming song, "The Bird and the Maiden," with clarinet *obbligato* (Mr. Egerton), well sung by Miss Carlotta Elliot and vociferously encoored. The third and last piece was a *Tempo di Menuetto* with variations for two violins (op. 67, No. 3). The duties and honours are equally divided between the two players, and it is scarcely necessary to say that Messrs. Joachim and Strauss did full justice to the piece. So much for Spohr. In the second part of the programme we were reminded of three composers, all of whom were born long after, and died before, the Cassel *Capellmeister*—Chopin, Schumann, and Mendelssohn. Spohr wrote a Sonata for the Pianoforte, the one in A flat (op. 125), dedicated to Mendelssohn. Was Mdme. Schumann asked to perform it? It was

a curious sight to see the widow of one of the three composers above named, and the friend of the other two, taking no part whatever in the Spohr celebration. Mdme. Schumann's solos were Chopin's *Nocturne* in D flat and Schumann's *Caprice* in E after Paganini (op. 3, No. 2), and she took part with Herr Joachim and Sig. Piatti in Beethoven's Trio in B flat (op. 97); the *ensemble* playing in the Trio was perfect.

Monday evening's concert was the last of the season; St. James's Hall was literally crammed. The programme included no novelties. Mdme. Schumann, indeed, selected well-worn pieces—three of Mendelssohn's Songs without Words—but by her charming and unaffected playing seemed to impart fresh interest to them. There was a printed request not to insist upon *encores*, but the public tried hard, though in vain, to induce Mdme. Schumann to disregard it. The performance of Schumann's Quintett in E flat (op. 44) by Mdme. Schumann, Herr Joachim, Mdme. Norman-Néruda, Herr Strauss, and Sig. Piatti was an event which will not soon be forgotten by those who were present. The programme included Rubinstein's three pieces for pianoforte and violoncello, played by Miss Agnes Zimmermann, and Bach's Concerto in D minor for two violins (Mdme. Néruda and Herr Joachim), with pianoforte accompaniment played by Miss Zimmermann. She made the most of her part, but to produce its full effect the solo violins ought to be supported by stringed instruments. Mr. Santley was the vocalist, singing songs by Schubert, Mendelssohn, and Hatton. The Monday Popular Concerts will be resumed on Monday, October 27.

Mdme. Sainton-Dolby's student concert was held at the Steinway Hall on Thursday afternoon, April 3. We have often had occasion to speak of this lady's praiseworthy and in many cases successful training of voices. Five of her pupils appeared for the first time. Miss Skinner, an amateur, sang "O had I Jubal's lyre," and managed to give the runs very neatly. Of the five young ladies we would name Miss Hyde (soprano) as the most promising; her voice and style are good. The first part of the programme included a Brahms Psalm, Mendelssohn's "I waited for the Lord," arranged for female voices, and Reinecke's charming Cantata "Bethlehem," one of the composer's best efforts. There was a long second part, including many pieces all sung by students of Mdme. Dolby's academy.

J. S. SHEDLOCK.

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